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THE PROVERBS AND COMMON SAYINGS OF THE CHINESE.

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(Continued from page 279.)

VII. MISCELLANEOUS PROVERBS.

THE remaining class of Chinese Proverbs is not a class at all, but rather an entire absence of classification, and embraces everything which finds no other convenient notation elsewhere. The contents are therefore extremely varied. We have already seen that the subject of many proverbs is some simple object. Thus the Cat, Camel, Chicken, Dog, Donkey, Horse and Ox among domestic animals suggest many hundred proverbial sayings of every variety. The wild animals are often used, as in the Fables of *Æsop*, to set forth some special quality of which each is taken as a representative. Thus the Fox (as in *Æsop*) frequently typifies cunning, the wolf base wickedness, the lion and the tiger strength combined with ferocity, while the Phoenix is the type of excellence. Thus in the saying, 'The Phoenix is not so good at roosting as a chicken' (鳳凰落架不如鶴), we are taught nothing in the line of ornithology, but that common people have certain advantages over their superiors, as, for example, when both are compelled to support themselves by manual labor, a coolie is better off than a Governor General. So also 'A Phoenix is not to be got from a hen's nest' (草雞窩裏拉出鳳凰來) *i.e.*, no figs from thistles. But the same expression, with the negative omitted, denotes excellence in an unexpected place, 'A crane among chickens' (鶴立雞羣). The Wu T'ung—"the national tree of China"—in like manner represents preëminent excellence: 'The family that has the Wu T'ung tree, will attract to it the Phoenix' (家有梧桐樹引進鳳凰來). Our old acquaintances in fable, the Tortoise and the Hare, have been badly treated

by the Chinese, and are connected, the latter not infrequently, and the former almost invariably, with the vilest associations.\*

The facility with which instruction may be extracted from common things, appears in the frequency with which such objects as Melons, Cabbages, Peaches and Cucumbers, (though seldom Grapes) serve as pegs upon which to hang a proverbial idea.

Of these sayings, the following—in which a great deal of instructive juice is squeezed out of the Turnip—may serve as specimens; ‘A patch of turnips and a patch of other vegetables—each one raises what he likes best’ (一畦蘿蔔一畦菜, 各人養的, 各人愛). *i.e.* every one to his mind.

‘A wife who holds up her head as she walks, and a husband who drops his head—a turnip with a black heart, and a single bulbed onion’ (抬頭老婆, 低頭漢, 黑心蘿蔔獨頭蒜). These classes of persons are dangerous to provoke, resembling in their most unfavorable points the vegetables named.

‘Can we not make broth without your red turnip?’ (少了你這個紅蘿蔔做不上齋來麼). This sarcastic inquiry is addressed to one who imagines that his services are indispensable. The same idea is also expressed in the saying; ‘When the butcher dies do you suppose we shall eat our pork with the bristles on?’ (死屠戶, 還連毛兒吃豬肉麼). Do not imagine that the monopoly of anything is lodged in you for there are many others who can take your place.

‘Liking to eat turnips but not eating pears, each one has his own preferences’ (愛吃蘿蔔不吃梨, 各有所好). Equivalent to the ancient dictum that there is no disputing concerning tastes. The following saying embodies the same idea; ‘The provincial treasurer eating hemp curd, each officer has his own peculiar disposition’ (布政司吃麻豆腐各官各稟性).

‘Hemp-curd’ is a coarse kind of food, eaten only by the very poor. The meaning is that individual tastes are not determined by the accidents of social position.

The following is one of the few proverbs which refer to grapes. ‘Grapes raised in the yard of an alms-house, a bunch both poor and sour’ (養濟院栽葡萄, 是窮酸). The term ‘sour’ is used of deep trouble, (一獨駱). ‘Each turnip has its hole,’ (一個蘿蔔, 一個坑兒), *i.e.* Income should be applied to its proper use. ‘The money intended for vinegar, should not be diverted to the purchase of pickle,’ (打醋的錢, 不買醬). Also, no turnip without its hole—no idle persons.

\* In the Appendix to Stents Vocabulary (2nd Edition Note 95) an explanation is given of this use of the name of the tortoise, to which the supposed habits of the cuckoo, afford but a faint and distant analogy.

‘When the turnips are pulled, there is so much the more ground’ (拔了蘿蔔地皮寬). When expenses are diminished, one is better off—The departing guest leaves so much the more room in the house, &c.—‘When the market is brisk the seller does not stop to wash the mud from his turnips’ (蘿蔔快了, 不洗泥). When business presses, there is no time to be wasted over trifles.

‘The toasted turnip—black in the middle’ (火燒膛的蘿蔔, 黑了心了). Of one radically vicious.

The Chinese are inexpert in what we mean by Botany, and in Zoology, and in most other branches of physical science. They are however, keen observers, and have taken note of almost everything which they have observed. Although perhaps the greater part of the explanations which they offer of natural phenomena—provided they offer any explanation at all—are totally astray, that which they profess to explain is generally worthy of attention. It is not however, in mere observation that the Chinese excel so much as in the faculty of detecting analogies—often in the most unlikely places. It is this aptness in analogy which imparts to numerous everyday expressions in Chinese, their poetical flavor, instances of which will occur to every reader. As an example of an ingenious parallelism, take the following; ‘Water is yielding, but when subjected to extreme cold it forms ice, and solidifies; Gold is solid, but when subjected to extreme heat it melts, and liquefies, and is then yielding; from this is to be learned that the character of a man is not fully brought out until he has been pushed to the direst extremity,’ (水至柔, 寒極則冰而堅, 金至堅, 熱極則鎔爲汁而柔, 由此而知人不到不能爲的極處, 也不能化解其心).

Physical defects of every kind furnish suggestions for many proverbs, ranging from the merely literal to those which are mainly or exclusively metaphorical. Thus the Lame, the Deaf, the Pock-marked, and the Hare-lipped, are trussed up in many pithy sayings. The Dumb often serve as a type of repressed feeling, as in the phrase; ‘To suffer loss like a dumb man’ (吃啞叭虧), *i.e.* making no ado over one’s troubles. ‘When the dumb man eats gentian, he tastes the bitterness inside’ (啞叭吃黃連, 苦在心裏).

The Blind and the Bald are conspicuous proverbial figures, and it must be rare indeed that they hear any good of themselves. The prejudice against persons with these defects is apparently almost as strong as was that of the famous Indian Chief, Spotted Tail, who said to an Indian agent; “Go tell the Great Father to send us no more bald men. I never saw a bald headed man who was not a liar.” So with the Chinese, moral depravity might be personified in semi-Shaksperian phrase as a ‘Bald bad man.’

The Blind are hateful, the Bald are wicked; cripples can kill without a sword' (瞎狠禿刁, 疣子殺人不用刀).

'Of ten Bald men nine are deceitful, and the tenth is dumb' (十个禿子九個詐, 那個不詐是啞叭).

'The Bald are false, the Blind perverse, and one eyed people are even worse' (禿子詐, 瞎子乖, 一個眼的更發壞).

'Associate with Beggars—but not with the Blind' (能交花子, 不交瞎子).

'If a Lame man once seizes you, he will have your life' (瘸子抓住, 要性命).

The latent assumption in all these cases appears to be that the physical and moral natures are conterminous. A person who has some bodily defect, has presumptively a corresponding moral defect, and the one is the advertisement of the other.

Hence the saying, 'If you do not call him bald, he will not call you blind' (你莫說他頭禿, 他別說你眼瞎).

'If the eyes squint the heart is not correct, if the nose is crooked the intentions are not upright' (眼斜心不正, 鼻歪意不端). Conversely, 'If the eyes do not look sidewise, the heart is sure to be upright' (目不旁視心必正).

The national tendency to banter those who have physical defects, is instanced in another proverb similar to these: 'When the crooked mouth blows a spiral horn, one distorted thing meets another' (歪嘴吹彎栗, 偏偏遇見偏偏的).

'An iron-wire lantern—a face with shallow pock-marks' (鐵絲燈籠淺薄麻子臉).

'An eagle nose, a falcon eye, high cheek-bones, a pock-marked face, no whiskers—with such do not associate,' (鷹鼻, 鶻眼, 額骨高, 瘋面, 無鬚, 不可交).

Oblique bantering descriptions of some of these physical defects, are extremely abundant, especially of the pock-marked, which is the more remarkable, as this class of persons is to be everywhere met in great numbers. The following saying is of this sort, intended to describe the pits left by small-pox. 'Sand scattered by fire-crackers; a water-melon rind pecked by a chicken's bill; a red wasp's nest hung upside down; the pumice-stone of the bathing-house' (炮打砂土地, 鴉喫西瓜皮, 倒吊馬蜂窩, 塘子擦腳石).

Many parts of the body are made to do duty in some metaphorical aphorism, *e.g.* 'There is no elbow that bends outward' (胳膊肘兒沒有往外扭的), *i.e.* every man looks out first for Number One.

'The elbow can not twist around the thigh,' (胳膊擰不過大腿去). This meant that a younger generation (晚輩的) can not hope to circumvent an elder, (長一輩的).

‘Everything goes like pulling the elbow’ (諸事掣肘), *i.e.* hard to accomplish.

‘A broken arm is hidden in the sleeve, tears flowing into one’s stomach’ (胳膊折了, 往袖子裏吞, 有了眼淚往肚子裏流). Used of one who quietly suffers loss.

‘To knock out a tooth, and swallow it’ (打牙咽了肚). Same as the last.

‘A nose with three nostrils expels too much air’ (三鼻子眼, 多出氣). Used of one who meddles with affairs which do not concern him.

‘Three nostrils, and two of them shedding tears’ (三行鼻子兩行淚). The mention of the extra nostril is to emphasize the idea of the ‘bitterness’ involved.

‘The mucus from the nose never flows upward’ (鼻涕沒有往上流的). This saying, like the one just quoted in regard to the elbow, signifies that a younger generation can not get the better of their elders.

‘Among the ten fingers there are long and short ones’ (十個指頭有長短). This proverb is used, to denote that however numerous the sons of the same parents they are all of different dispositions, (一娘生九子, 九子各別).

‘When the other fingers fall to scratching, the thumb follows along’ (大拇指頭撓癩癩隨着). Just as the thumb is unable to be of any assistance in this operation, passively acquiescing, so in public affairs there are men who merely go with the crowd but who are of no use.

The Buddhist and Taoist sects, which represent to the Chinese nearly all which they are able to imagine in the shape of religion, have many couplets and stanzas which embody some idea—or fragment of an idea—to be found somewhere in the system. Some of these sayings were originally composed, perhaps as mnemonics like the artificial Latin verses which the unhappy student commits to mind, to fix in the memory the various qualities, Major and Minor, Affirmative and Negative, in the syllogism of formal Logic. Others more nearly resemble the fluid doggerel which frequently forms a convenient vehicle to induce children to swallow dry dates, and other forms of intellectual aliment, which would otherwise be far more difficult to administer as *e.g.* “Thirty days hath September &c.,” “In 1492, Columbus crossed the ocean blue” &c., &c. Of proverbial citations from the sacred books of these sects, the following from one of the Buddhist Classics (佛經) is an example. ‘Not a single cash can be taken away; only one’s sins follow the body’ (一文將不去, 只有孽隨身).

In China books which have for their object the inculcation of 'Virtue' (善書) are extremely numerous, and form a kind of literature of their own, which is put into popular circulation by the same kind of benevolent machinery which in Western lands operate Bible and Tract Societies.\* The writers of these books thoroughly understand their business. The style is often plain and forcible, and the maxims are not infrequently enforced by a citation of 'cases' like those in our medical or law books giving details of some individual who violated the maxim, and incurred the due punishment. Quotations from the Classics, popular Odes, Antithetical Couplets, current Proverbs and ingenious Fables, all do their part to drive home the lesson. 'The skillful writer,' says the adage, 'does not choose his pen' (善書的人不擇筆) and the saying would be equally true if understood to imply that the man who composes 'Virtue Books' (善書的人) can do it with any materials which happen to be convenient. Citations from books of this sort are so numerous that they might be gathered into a large class by themselves. Vice is condemned and Virtue commended in the most direct terms, as well as in the most apt figures of speech. Of this quality of the 'Virtue Books' the two following citations may serve as contrasted examples; 'The main course for the admonition of men, consists in three particulars—to persuade them to give up wine, licentiousness and gambling,' (大道勸人三件事, 戒酒除花莫賭錢).

'The Brothel is a Pit for the Myriad, the Gambling house is a Flaying Hall; a Wine Saloon is a Nest of *pros* and *cons*; an Opium Den is a Lamp to light the Corpse,' (嫖場是萬人坑, 賭場是剝皮廳, 酒館裏是非窩, 煙館有照尸燈).

To those who know anything of the Chinese popular theology, it is superfluous to remark that the 'Virtue Books' are not in the least sectarian. Confucian morality, Buddhist and Taoist divinities and tenets are all equally assumed as true, and are all equally useful.

However the current saying may declare that 'Man dies as a lamp is extinguished' (人死如燈滅), the popular theology knows better, and it is extremely common to find people who have no belief in a future life, unquestioning believers in a future punishment! The Buddhist doctrine of Rewards and Punishments has taken a strong hold of the Chinese conscience, as numerous familiar sayings constantly quoted, pasted up in temples, or cast into inscriptions on temple bells, abundantly show. A specimen or two will suffice to illustrate the whole class; 'Virtue and Vice are the outward acts, Misery and Happiness are the Recom-

\* For an interesting review of this kind of literature by Mr. Scarborough see *Chinese Recorder* for 1882, Nos. 4 and 5.

pense. The Recompense of Heaven is concealed; that of man is manifest' (善惡施也, 祸福報也, 天報屬陰, 地報屬陽). Good and evil are rewarded at last—though travelling far and flying high there is still no escape' (善惡到頭終有報, 遠走高飛也難逃). So the Recorder in the temples of the city god (城隍廟) is represented with his writing implement and above him the inscription, 'My Pen is hard to escape' (我筆難逃). With their usual thoughtless thoughtfulness, the Chinese are perpetually citing the Buddhist sayings about reformation, or repentance.

'If one only turns his head there is the shore; why wait until you come *here* to repent of your sins?' (但得回頭便是岸, 何須到此悔前非), a Couplet found in the temples of the City god or more briefly, 'A boundless bitter Sea, turn your head and there is the shore' (苦海無邊, 回頭是岸). In the same key, is the following; 'Though one's sins should fill the heavens, they can not prevent Repentance' (人有彌天的罪過, 當不得悔改二字).

But this kind of 'repentance' can only come to fruit in periods of successive transmigrations, practically infinite. 'One slip of the foot involves a thousand ages of remorse; turn once more your head (repent) and you may live an hundred years' *i.e.* in human shape (一失足成千古恨, 再回頭是百年身). The Chinese are, however, far too shrewd observers of human nature to suppose that reformation, even when reduced to its simplest terms as a simple change of direction, will ever be generally practiced. Hence the significant couplet to *Kuan Yin P'u Sa* (觀音菩薩) the so-called Goddess of Mercy, in allusion to her inflexible habit of facing the North, while all the rest of creation fronts the kindly south—'Why is it that Kuan Yin is always seated in a reverse position? Because all living things refuse to turn' (問觀音爲何倒座, 因衆生不肯回頭).

Among the subjects for observation the weather holds a prominent place. Mr. Scarborough gives about forty examples of proverbs of this kind, and the list might be indefinitely extended. Every language can probably furnish rhyming summaries of general experience of atmospheric changes, expressing such as 'If it rains before seven, it will clear before eleven;' 'When the days begin to lengthen, the cold begins to strengthen,' &c. But here, as in all departments of proverbial phrase, the Chinese out distance all competition. Each of the months has some saying in which peculiarities or characteristics of the season are noted, of which the following are specimens.

'If there is uninterrupted cloudy weather in the fifth month, if it is dry in the sixth month, there will be an abundance of food

324 THE PROVERBS AND COMMON SAYINGS OF THE CHINESE. [September-in the seventh and eight months' (五月連陰六月旱, 七月八月, 吃飽飯).

‘On the sixth of the sixth moon, the crops may be seen in ear’ 六月六, 看穀秀.

‘In the sixth and twelfth months do not go abroad’ (六臘月不出門). These are the seasons of greatest heat and cold.

‘If there be a sound of thunder on the fifteenth of the eighth month, everybody will turn thieves’ (八月十五一聲雷, 普天之下全 is 賊).

The connection between a clap of thunder and famine is not obvious even to the Chinese, but the saying signifies their reluctance to have the usual order disturbed (改常).

‘A season of autumn rain, and a season of cold; a season of white dew, and a season of frost’ (一場秋雨一場涼, 一場白露一場霜).

‘By the middle of the tenth moon combing one’s hair and washing one’s face is all the work to be expected’ (十月中梳頭洗臉工). i.e. the days are at their shortest.

‘By the middle of the twelfth moon, the skilful woman will spin half a thread more’ (臘月半, 巧女多做半條線).

‘Half a thread more’ that is to say, than she did when she only combed her head and washed her face, for the days are lengthening.

‘By the middle of the seventh month the mosquito’s mouth is like a gimlet. By the eighth of the eighth month it is divided up,’ (七月半, 蚊子嘴似個鑽, 八月八, 蚊子嘴開了花).

Here the second line refers to a point worthy of investigation; the Chinese assert that at the close of the season these insects are seen to have a split across their mouths, like the development of a flower bud, a fact which is said to be verified by the use of the microscope. This circumstance, so far as we know, has not become proverbial in any country but China.

From the winter solstice (冬至) onward, the Chinese count nine periods of nine days each (called collectively the Nine Nine (九九) extending about to the second week in March, by which time the trees begin to bud (九盡花開). The characteristics of each of the Nines appear in the following sayings. ‘In the first and second Nine keep your hand in your sleeves; ‘In the second and third one may go upon the ice; ‘In the fifth and sixth Nine the willows by the river show their green; ‘In the seventh the rivers open, in the eighth the wild geese appear; ‘In the ninth the ice has disappeared.’ (一九二九不出手, 三九四九冰上走, 五六九河邊看柳, 七九河開, 八九雁來, 九九無冰時).

‘After the Grain-in-ear one should not insist upon planting the ground,’ (過了芒種, 不可強種). The term in the Calendar called *Mong Chung*, or Grain-in-the-ear, falls about the sixth of June.

‘In the fifth and sixth month there will be rain in the cart ruts,’ (五逢六月, 車轍雨).

This does not mean, as might be supposed, that this is the time when the roads will be inundated, but that the early rains of summer are at this season so limited in area, that while the ruts in front of a cart may be full of water, those behind may be dry.

‘A great drought will not extend beyond the thirteenth of the fifth month,’ (大旱不過五月十三). It is safe to say that this dictum is *not* founded on a generalized experience.

‘In the second and eighth months there is no rule for dress,’ (二八月, 亂穿衣). ‘In the second and eighth months the ground is like a sieve,’ (二八月地如篩).

‘In the second and eighth months one may hitch his horse, and wait for the roads to dry,’ (二八月, 勒馬等道乾).

The Chinese have a firm faith that there are certain days on which rain is *not* to be expected\*—about the time of the new and of the full moon.

‘Do not fear a rain-fall on the first and fifteenth; dread rather clouds on the second and sixteenth,’ (不怕初一十五下, 就怕初二十六陰).

The meaning is, that even though rain should actually fall on the days first named, the sky will still clear, but if on the succeeding days the weather is cloudy it will be sure to rain.

‘If it rains on the first of the eighth moon, it will be dry until the end of the fifth moon of the next year,’ (八月初一下一陣, 早到來年五期盡).

Fleecy clouds and constant rain—no clear days, (陰雨連綿, 不晴天). This is a compendious description of the ‘rainy season.’

‘In time of drought an east wind brings no rain; in seasons of flood a north wind does not ensure fair weather,’ (旱來東風不下雨, 濡來北風不晴天).

‘After the Small Snow [about Nov. 22nd.] there is no plowing, after the Great Snow [about Dec. 7th.] navigation is suspended, (小雪不耕地, 大雪不行船). This saying applies, of course, only to the most northern provinces China.

‘Early vapors indicate foul weather; late vapors fair weather,’ (早霞陰, 晚霞晴).

\* For a widely current proverb in regard to the duration and effects of rain on certain specified days, see Scarborough's Proverbs, No. 2482.

‘If there are vapors early in the day, stay at home; if toward night, go a thousand *li*;’ (早霞不出門, 晚霞行千里). ‘Wind comes before the rain’ (風是雨的頭).

Many sayings of this sort are employed figuratively, as, for example, the following; ‘When the soft winds are in motion, there is hope of the gentle rain’ (行下清風望細雨), or, negatively, ‘If the spring winds do not blow, how can we expect the summer rain? (不行春風, 難望夏雨). This means that he who expects a favor, must *pay in advance* and it is on this familiar but important principle that in China nothing can be accomplished without a preliminary present, or a feast. If the soft winds do not first blow, there will be no rain.

‘Hearing the wind, and supposing that there must be rain’ (聽風即是雨). According to the proverb just cited, the inference would appear to be just; the meaning, however, is not metereological, but metaphorical. It is said, for instance, of one who repeats a story which he has heard, with gross exaggerations, as if when the wind blows, he cried; ‘Hear! It rains!’

It is an encouragement to the youth who is bewildered by such a multiplicity of metereological philosophy, often inconsistent with itself as with experience, to learn that when he is thirty years old, he will be able to prognosticate for himself. ‘When one is past thirty, he can about half comprehend the weather’ (人過三十, 測天一半).

The milky way serves as the poor man’s almanac. ‘When the heavenly river flows diagonally across the sky—put on your wadded clothes’ (天河掉角, 要褲要襪). *i.e.* autumn impends. ‘When the milky way divides, bring out your thin garments’ (天河劈叉要褲要褂) *i.e.* warm weather approaches.

The Abbe Hue in his entertaining “Travels in the Chinese Empire,” affirms that the Chinese have a method of telling time according to the dilatation or expansion of the eyes of a cat. The aperture of the pupil is affected by the position of the sun, and the character of the light, even when the day is cloudy. This story like many other statements of the same author—has been the subject of ridicule, for no other apparent reason than that some other persons never ascertained the fact for themselves. The use of what M. Hue calls the ‘Cat-clock,’\* is far from uncommon, and here are its rules; ‘From 11 to 1 and from 5 to 7 (a.m. and p.m.) merely a single thread; ‘From 7 to 9 and from 1 to 3 (a.m. and p.m.) pointed at each end,

\* It has been plausibly suggested that this connection between the Cat and the time of day, must have given rise to the legend ‘Hickory, Dickory, Dock, The Mouse ran up the Clock.’

‘From 3 to 5 and from 9 to 11 (a.m.) and p.m.) round and full orb'd;’ (子午卯酉一條線, 寅申巳亥兩頭尖, 辰戌丑未圓上圓).

The twenty four ‘Solar terms’ (節氣) distributed throughout the Chinese Calender afford, upon an average, a singularly accurate description of the seasons to which in the Imperial almanac they are affixed. The relatively uniform climate of China renders possible a minuteness of prediction, which in Great Britain or in North America, would be hazardous. An English farmer who pins his faith to such traditional instructions as ‘Upon the twentieth of July, sow your turnips, wet or dry,’ might find himself as often out of season as in it. In China, however, the words of the Wise Man are far more literally fulfilled; “To everything there is a season.” ‘At the end of the seventh Nine foot travellers carry their extra clothing in a pack’ (七九六十三, 路上行人把衣担) the increasing warmth rendering it superfluous.

‘At the end of the ninth Nine, the farmer eats his dinner in the field’ (九九八十一, 家中做飯地裏吃).

‘By the seventh or eighth of the Twelfth month, two or three people will be frozen to death’ (臘七臘八, 凍殺人兩三).

The lunar month will all its drawbacks, is a great convenience in enabling every-one to keep track of the movements of the moon.

‘By the seventeenth or eighteenth sit down and wait for moonlight’ (十七八坐坐等等他). The Chinese horror of going about in the dark is extreme—but appears to apply rather to travelling late at night than in the early morning hours.

‘By the twentieth light no lamp—the moon will appear by the first watch’ (二十莫掌燈, 月出在一更).

In a country largely given up to agriculture, the signs of rain are most carefully noted in a great variety of sayings.

‘When the sun sets with a bright red vapor on the clouds, tomorrow will be hot enough to roast one; When the sunset vapors turn dark, it will be hard to avoid tomorrow's rain’ (日沒火燒雲, 明天必定晒死人, 日落雲吃火, 明天雨難躲).

‘If there is a fine rain at first, there will be no rain; if a fine rain after the rain, there will be no clear weather’ (雨前生毛必不雨, 雨後生毛, 必不晴).

‘After a long cloudy period, it is sure to rain; a violent rain will not last’ (久陰必下暴雨不長). ‘Rain in Spring is as precious as oil’ (春雨貴似油).

The Minister *Hsieh Hsüeh Shih* (解學士) already repeatedly mentioned as one of the most ready poets known to the Chinese, is

said to have been once walking the streets of Peking, one spring day, when the roads being slippery with mud he fell down. At this misadventure, his companions burst into a hearty laugh, but the Minister was ready as usual with the following impromptu verse alluding to this proverb :

春雨滑似油。 下的滿街流。  
跌倒解學士。 笑殺一羣牛。

'A rain in Spring is as smooth as oil  
But it fills the street and it danbs the soil,  
It trips me up, and my clothes besmears,  
Which tickles to death a herd of Steers.'

According to the Chinese calendar the beginning of Spring (立春) is liable sometimes to fall before the New Year, to which circumstance the following saying refers: The New Year follows close upon the new Spring,' (打罷新春, 是新年).

The "Establishment of Spring" occurs about the end of the sixth of the 'Nine Nines,' at which time the rivers ought (theoretically) to be escaping from their icy fetters, and making for the sea, (春打六九頭, 海冰向東流).

In the following saying the promise of the coming Spring is made prominent to 'comfort the hearts of the poor, who dread the winter.' 'At the harvest in the eighth moon it is cool, but the ninth moon will be mild; the tenth moon is the Little Spring (that is, when the productive principle begins to manifest itself) 'in the eleventh moon it grows cold; Yet in the twelfth moon comes Spring,' (八月秋涼九月溫, 十月小陽春十一月冷一冷, 臘月打春). The 'little Spring' which appears in November, and the real Spring which falls in January may be safely said to offer only 'cold comfort' to the poor.

Another saying scarcely more adapted to cheer those who are dissatisfied with the season, is the following: 'One may hope in the Nines, but not in the Dog-days' (能盼數九, 不盼初伏). The meaning is that when the Nines come, *the warm weather is approaching* (although somewhat deliberately, as they begin at the winter solstice); whereas in the Dog-days, although hot, *the cold will soon be upon us!*

Many Chinese proverbs contain bits of medical advice, or record some generalized observation and, like other sayings, range through all the various classes from the most general to the most specific. Thus: 'fruit finds a market in the autumn, and drugs in the spring' (秋賣菓子春賣藥). 'If one does not store up vital

force in winter he will be sure to suffer from an epidemic in the spring' (冬不藏精, 春必瘟病).

'If you wish your children to have a quiet life, let them always be a little hungry and cold' (若要小兒安, 常帶三分飢和寒).

This sage counsel is from the medical books, and appears to be generally acted upon. It is believed that if children are too well fed, and too worm, their diseases will be much more severe than otherwise. 'Children can endure very severe illness' (小孩子擔的了十分病).

This circumstance, which is axiomatic with the Chinese is thought to be due to compliance with the preceding directions. 'If there is no disease in the viscera, the patient will not die' (肚子裏沒病死不了人).

Some of these directions for the preservation of health, are analogous to our 'Starve a fever, and stuff a cold,' and are not more rational. Thus; 'Nourish the eyes—starve a boil' (保眼餓瘡). 'Bathe with a full stomach—shave the head when hungry' (飽洗澡餓剃頭).

'Giddiness' is prevented by the first practice, and serious injury to digestion by the second.

'Those who play on stringed instruments play best when full—the best singing is when the singer is hungry' (飽彈餓唱).

The pubic region (丹田) is the ultimate source (according to Chinese anatomy) of the breath. If a hearty meal is superimposed on the 'source of the breath,' it is then bad for the singing.

'Light during the day, but severe at night, such a disease, if not speedily cured, will soon put an end to life' (白輕夜重, 不早治沒命).

'If one does not die at the age of 66 he will at least lose a piece of his flesh' (六十六不死去塊肉).

This year is the end of one of the natural stages in the journey of life. If death is escaped, some physical evil will ensue, like losing a part of one's flesh. The following is predicated upon the same theory; 'At 37 and 84, if Yen Wang does not summon a man he will die of himself' (七十三八十四閻王不叫自己死).

In consideration of this circumstance, it is necessary to be cautious in exercising hospitality to the old. 'People of 70 you should not keep over night—and do not invite a person of 80 to sit down' (七十不留宿, 八十不留坐). It would be very awkward and undesirable to have these old folks die on one's premises, hence, like Little Jo, they should be urged to "move on."

'Exhaustion of vital force, consumption, dropsy, and stricture of the esophagus—those who exhibit these symptoms, are the invited guests of Yen Wang' (乾勞氣脹噎閻王請下的客).

It is related of Têng T'ung (鄧通), a favorite of a certain Han Dynasty Emperor, that a fortune teller declared that he would die of starvation. The minister inquired if there was no escape from this fate, and was informed that nothing would serve to avert it but the cultivation of 'Virtue.' Teng T'ung naturally discredited the prophecy, but one day while playing at chess with the Emperor, he mentioned the prediction. The Emperor laughed, and observed that the words of the fortune teller were idle and silly, for how could a favorite minister of a prince be starved? Yet, lest such a contingency should come to pass, he bestowed upon his minister a furnace for coining cash—in other words a small mint—by the aid of which he could lay up a 'Money mountain' and then, said he, we shall see if you will starve. In course of time, however, the minister was attacked by the fatal Yeh (噎) or stricture in the gullet and after all died of starvation, a fate which he might have avoided had he but remembered to accumulate virtue (積德). Hence the saying, 'Têng T'ung though he had a mountain of money could not escape death by starvation,' (鄧通有錢山, 竟會餓死).

In the doctrine of visible and present rewards and punishments, especially in those of a physical nature, the Chinese as we have seen, have a firm faith. 'Diseases in the hands and feet have their origin in a vicious heart' (手腳無善症). 'When the eruption of itch appears on one's face, he should get ready a mat' (疥到了臉着席捲), to bury himself wherewithal, for he will certainly die.

'In Spring keep well covered, in Autumn delay putting on thick garments, and you will never be sick' (春搗秋凍到老沒病.) By being 'well covered in Spring,' is meant, waiting until the settled warm weather comes, before changing one's dress.

'A cold is to be dreaded by the aged; dysentery is to be feared by the young' (老怕傷寒少怕痢疾), 'Of every 10 old men, eight or nine die in consequence of a cold which they have caught' which is thus regarded as the introduction to every form of disease.

'The strength of the aged, is like spring cold, or the heat after harvest' (老健春寒秋後熱).

'Fat persons can endure cold' (從來胖人多耐冷). 'At thirty the countenance alters' (人過三十容顏改).

'He that takes medicine and neglects to diet himself, wastes the skill of the physician' (吃藥不忌口, 枉費大夫的手).

‘When the phlegm is dark colored, the disease is light, if yellow the disease is severe, but if white it is fatal’ (黑痰輕, 黃痰重白痰要了命).

‘Though one may have money, he will hardly be able to buy a July dysentery’ (有錢難買六月癥). One would suppose that most persons would be willing to do without ‘dysenterys’ in any month, but according to Chinese notions, this disease is a healthful vent for noxious ‘humors’ and therefore valuable as a preventive of some thing worse.

‘One may eat to the full of peaches, but apricots will do you harm; beneath a plum tree they bury the dead’—(桃飽, 杏傷身, 李子樹下埋死人). The meaning is that too many plums are likely to be immediate fatal.

‘If you wish to attract the south wind you must open the north window’ (要求南風, 須開北牖).

This means that the passages of the body must be kept in order, to secure health, and is equivalent to the Scotch aphorism: ‘Fear God, and *keep the bo’ols open.*’

‘Internal practitioners do not undertake to cure asthma; external practitioners do not try to cure ring-worm. If they attempt it, they must wish to injure their reputations’ (內科不治喘, 外科不治癬, 治時討傷臉).

An intelligent Chinese teacher who lived in an open port where thousands of cases of every form of disease had been successfully treated—among them many cases of ring-worm—penned the following note to this proverb, This affection cannot be cured by the most experienced practitioners, *whether Chinese or foreigners!*’

‘When the heart moves, the heart’s blood comes in tides’ (心動, 則心血來潮). This saying is based upon the theory of the circulation of the blood, set forth in the Treatise on the Mystery of the Pulse, (脉訣書) by *Wang Shu Ho* (王叔和). This writer assumes a vital principle (神氣) which has its seat in the heart, and is bright, like the flame of a lamp. A ‘pile of blood’ (有血一堆) the center of the heart, is devoted exclusively to covering and nourishing (培養) this vital force, which seems to occupy this nest made for it by this part of the blood detailed for the purpose, much as a rabbit lives in a warren. By day the thoughts are active, at which time the vital principle is outside of its burrow, but at night when fatigue comes on, the force draws itself in under the pile of blood to be there recuperated by a night’s nourishment. In early life the vital principle readily returns to this retreat, which

is the reason that young people are sleepy at night ; but in advancing years, the supply of blood runs short, so that the vital force finds it hard to bury itself under it ! Forgetfulness is due to the same cause. Those who practice the Taoist art of refining the spirit, say that the reason that they do not grow weary like others, when the spirit is in retirement in its nest, is that they have acquired the art of controlling it in such a way as to prevent even the smallest mental activity (a claim in itself by no means improbable). In case any automatic motion of the heart is experienced in spite of their efforts, this is because somewhere in the universe an event is occurring which concerns him whose heart thus mechanically responds ! A current proverb observes that 'The study of the works of *Wang Shu Ho* is not so good as clinical practice' (熟讀王叔和，不如臨症多), a dictum which the average Occidental Reader will doubtless cordially endorse. No wonder too, that another proverb declares that, To be a famous physician, it is by no means necessary to recognize many characters' (名醫何必多識字).\*

Many Chinese proverbs cluster around a single individual, of which those referring to Wu Ta Lang have been already quoted as examples. Similar and yet distinct are those proverbial sayings in which not a specific, but a generic subject is introduced, which affords full scope for every variety of predicate supposed to be appropriate to the class, and by inference to any one resembling the class. Proverbs of this sort may have for their subject either gods or men—and also women. The following examples will illustrate their character.

One of the most unimportant characters in the Chinese Pantheon, is the tutelary god of the soil, the *T'u Ti Yeh*, (土地爺). He is not to be confounded with the 'god of the land,' *she* (社) (for which see Mayer's Manual Nos. 181 and 605), the functions of which are supposed to relate to agriculture and the crops.† The

\* Whatever the real ignorance of the medical practitioner, he knows enough to impose upon those who are even more ignorant than himself. The whole theory of the treatment of diseases, and of discrimination in the qualities and uses of drugs, is popularly regarded (and with reason) as beyond the comprehension of the finite mind. 'Even gods and fairies can with difficulty distinguish between pills, powders, plasters and boluses' (神仙難辨丸散膏丹). It is a standing jest, that the dealer in sliced dumplings having disposed of all that part of his stock which has dates intermixed, rolls the remainder into pellets, which are taken to a country village, and sold for pills ! This idea is embodied in the proverbial expression. 'Se!ling dumpling pills' (賣的是切糕丸), a phrase which is employed, like the English 'bread pills.'

† Mr. Scarborough (Proverbs, No. 1590 Note) identifies the *T'u Ti* and *She*. Different explanations are perhaps to be met with in different regions.

*t'u ti* looks after the souls of the dead, and stands in the same relation to the city god (Ch'eng Hwang 城隍) that the local constable (地保) does to the District Magistrate. When a person dies the relatives go to the *t'u ti* temple to report the fact to him, and to beg him to communicate it to the city-god.

'The *t'u ti* of a village is efficacious only at home' (當鄉土地, 當鄉靈). This saying is used to show that persons have no influence away from home. A man is less valued in proportion as he is distant from the place of his origin, but with merchandise the opposite is the case, (人離鄉賤貨離鄉貴). The temple to the *t'u ti* is the only one which is nearly always, but not universally, to be found in every village. If the village is large it may have two such temples, one at each end, as large towns often have more than one local constable. 'The *t'u ti* at the east end is powerless at the west end, (東頭的土地, 西頭不靈). The original of the *t'u ti* is popularly supposed to have been Han Yü (韓愈), otherwise known as Han Wen Kung (韓文公). (See Mayer's Manual, No. 158) That so great a man should have been degraded to such a trifling office as that of *t'u ti* is regarded as very unbecoming. Hence the couplet, 'Once a famous scholar of the T'ang Dynasty, but now only a local god in a village' (昔爲唐朝進士第, 今作當莊土地神). One of the divinities of the Chinese is called Hsüan T'ien Shang Ti, (玄天上帝) the Supreme Ruler of the Somber Heavens. The expression *hsüan t'ien mao ti* (玄天冒地) which may be loosely rendered, 'The lofty heavens, the reckless earth' is used (as if by a sort of parody on the preceding phrase) to denote language which is unfounded, 'tall talk' which aspires to heaven, but which escapes into the earth. 'Penetrating the dark heavens, and plunging into the earth—lying words' (玄天冒地的謊言). The phrase quoted is also linked in the following saying, to the name of the city god and to that of the *t'u ti*—the former corresponding to the character 'heaven' the latter to the character 'earth.' 'The City god and the *t'u ti*—reaching the dark heaven, descending into the earth' (城隍土地, 玄天冒地). This is a specimen of a large class of Chinese expressions, to trace the origin and to analyze the meaning of which, is often extremely difficult.

The *t'u ti* stands as a type of insignificance. 'The *t'u ti* munching a cake—he can not bear any large offering' (土地爺吃餅吃不了大供獻). As ordinarily spoken, the word translated 'munching' is not *ch'ih* to eat, but *tai*, for which there is no character.

The saying is used of any petty officials with trifling emoluments—of a small man meeting with good fortune which he can not support &c.

Among Women the Old Lady is the butt of much good-natured banter. ‘Like an old lady’s tooth—loose’ (老太太的牙活了), said of one with no decision, with whom “everything is an open question.”

‘An old lady wearing spectacles—all for show’ (老太太戴眼鏡虛設.) She can not read, and glasses are of no use. Of useless appendages—men or things.

‘An old lady riding in a cart—unstable equilibrium’ (老太太坐車不穩當). Her small feet doubled under her make her seat insecure. Of anything not firmly placed.

‘An old lady’s toes—oppressed for a whole life time’ (老太太的脚指頭壓了一輩子). The expressive colloquialism *wo nang* q.d. compelled to sleep in a bag, signifies being imposed upon (受委屈). Foot-binding permanently suppresses the toes. Used of those who never get their rights.

‘An old lady looking at the flowered lanterns—gazing as she goes’ (老太太逛燈, 走着瞧). This is said in reply to a doubt thrown upon the accuracy of something which has been affirmed ‘If you do not believe it—an old lady looking at the flowered lantern’, i.e. go and see (走着瞧) for yourself.

‘Like an old lady’s food—good’ (老太太吃的, 是好的). Because of the respect felt for her by her children and her grandchildren, she is supposed to be nourished on the best that is to be had;—met, of men and things.

‘An old lady attending a funeral—coming on behind’ (老太太送殯, 走了後頭了). Women in a funeral procession follow the coffin. Met, of one who is behind—late.

‘An old lady trying to bite with her teeth—forgetting that she has none’ (老太太咬牙, 忘了沒有咧). Used of those who make purchases, and find they have no money, and in other similar cases.

[*N.B.—Any Reader of these Articles, observing errors of fact, or mistranslations, who will take the trouble to communicate the same to him, will receive the thanks of the Author.*]

(知過必改得能莫忘. *Millenary Classic.*)

(To be continued.)



## TAUISM IN THE TS'IN AND HAN DYNASTIES.

BY REV. J. EDKINS, D.D.

TAUIST mythology in the T'sin dynasty may be illustrated by a passage from the history of T'sin Shih Kwang. In the year B.C. 22 he conquered the Tsi country and proclaimed himself emperor of all China. He also ordered that no titles of former emperors should be allowed in any temple. In fact he refused to permit any Ti Wang Miao, or temple for the worship of deceased emperors and kings. He then proceeded to abolish red as the imperial colour which had prevailed in the Cheu dynasty and changed it for black. Black is the colour of the north and of water in the old elemental philosophy and this was the reason that he chose it. The imperial colour became black as did the military standards. The administration of law was severe and punishments were inflicted without delay, because they belonged to the black element. So he reasoned. In B.C. 219 this superstitious and cruel emperor went to Shantung. He there worshipped heaven upon the mountain Tai Shan, performing there the ceremony called Feng Shan and also on other historical hills in the neighbourhood, and erected stones in memory of his visit. He also ascended a mountain at Lang Ya on the southern part of the Shantung coast and also Chefoo promontory setting up a stone monument upon each. Sū Shih a native of the Tsi country and a professor of Tauism presented a memorial regarding the three fairy islands, Peng Tai, Fang Chang and Ying Cheu requesting that he might be sent after due fasting and purification along with a large troop of unmarried boys and girls in search of these islands. History records that the kings of Tsi and Yen for a century and a half previously had believed in the existence of immortal men in these islands and in their possessing the plant of immortality. They had also sent fruitless expeditions to make search for the islands. T'sin Shih Kwang approved the prayer of the memorial and he went accordingly with several thousands of boys and girls. But they met with contrary winds, concluded that it was impossible to reach the islands, and returned.

In the history the persons who persuaded the kings of Chili and Shantung that there were really fairy islands in the green sea where it was possible to become immortal, were Jung Wu Ki of the Yen kingdom and his master Sien Men Ts'i Kau.

I now go on to the celebrated Tauist Tung Fang So and the words attributed to him. He appeared at the court of Han Wu Ti and excited that emperor's admiration by his singular stories.

When three days old his mother died and the wife of a neighbour took the motherless child. He was at three an intellectual prodigy. He ran away from home and came back after a year when he said, I have gone to the sea of purple mud. My clothes have become all purple. I passed by *Yü Yuen*, where I washed my clothes. I left in the morning and returned at noon. Why do you say I was away a year?" His foster mother asked him, "Where did you go?" He replied, "After washing my clothes I waited to take rest in a large hall. A prince gave me some red sauce, tan-hia-tsiang. I ate it till I was satisfied when I felt overcome to fainting. He than gave me a small quantity of the yellow dew of the original heaven to drink. "I then woke and started to return. On the way I met a blue tiger resting on the road side. I mounted the tiger and he brought me home. I struck him so hard that he felt great pain and bit my foot."

His mother was grieved and tore a piece of blue cloth to wrap round his foot. He left home again and wandered till he was 10000 *li* away, when he saw a withered tree. He took the piece of cloth from his foot and hung it on the tree, immediately it became transformed into a dragon. The place on this account was called the marsh of the cloth and dragon. About B.C. 110 he left home again and reached the Swamp of Twilight Gloom, Meng Hung Chi Ise. Here he saw a princess (Wang Mu) come and gather mulberries on the shore of a white sea. Suddenly a yellow featured old man pointed to the princess and said to Tung Fang So, "She was formerly my wife and was changed into the spirit of the planet Venus. I have been feeding on air above during 9000 years and more. The pupils of my eyes are dark blue and shining and I can see things that are very dim and almost invisible. Once in 3000 years I turn my bones and wash the marrow."

The *Yü Yuen*, abyss of doubt, where he washed his clothes, from their purple stains is one of the last in the 16 stations of the sun in *Hwai Nan-tsi*.

As an author Tung Fang So was excessive in his love of marvellous things and occurrences. In illustration of the state of Tauist mythology in his time I may mention that he describes the queen of the west, Si Wang Mu, and the king of the east, Tung Wang Kung, as living on the *Kwun Wu* mountain. An enormous bird sitting with its face to the south spreads its right wing over the queen and its left wing over the king. This bird is seated on a copper pillar called the pillar of heaven which is a thousand miles in circuit. It is round as if cut vertically. Underneath are houses 10 thousand feet square in which the immortals reside who belong

to the nine palaces. Once a year the queen of the west ascends the bird's wing to meet the king of the east.

This account is taken from the Shen Yi King or Book of marvels, a work purporting to be that of Tung Fang So but really\* written about the third century or the fourth at latest. Another of his works is geographical but deals also with marvels. It describes ten Islands. They are the Island of Ancestors, Tsu Cheu, of the Full Ocean, Ying Cheu, Dark Island, Hiuen Cheu, Hot Island, Yen Cheu, Long Island, Ch'ang Cheu Original Island, Yuen Cheu, Floating Island, Lieu Cheu, Life Island, Sheng Cheu, the Island of the Phoenix and Unicorn, Feng Lin Cheu, the Island of Collected Hollows, Tsü K'u Cheu.

\* NOTE.—In Wang Feng Chen's Kang Kien Hwei Tswan at the commencement the author gives the three emperors, the celestial the terrestrial and the human, headed by P'an-ku. In this he departs from the example of Chu Hi and Si Ma Kwang who had omitted them. Wang's life is given in the Ming history 明史. He belonged to T'ai-ts'ang near Shanghai and lived in the 16th century. He quotes a few sentences from Hu Shwang Hu was has carelessly cited from the Life of Ts'in Shi Hwang a passage which contains the first allusion to the legend of the celestial and terrestrial emperors. The scholars consulted by the emperor in this biography are said to have answered 古有天皇, 有地皇, 有爺皇最貴. Shi ki, chapter, 6, page 10, by Si Ma Ts'ien who lived a century before Christ. The historian allows the committee of scholars to say this but he himself begins ancient history with Fu Hi and knows nothing of Tien Hwang, etc. In ancient times there were the heavenly emperor, the earthly emperor and the great emperor. Of these the great emperor was the most honourable. They said nothing of any human emperor but recommended the adoption of the title T'ai Hwang. Ts'in Shi Hwang did not take their advice but called himself Hwangti and gave the title T'ai Shang Hwang to his father. Now if it be remembered that in Han Wu Ti's paintings and sculptures a century later the term 人皇 Jen Hwang with nine heads was one of the figures represented it is necessary to treat the legend of the council of scholars just mentioned as of foreign origin and as connected with this nine headed figure. It would come in from the ports of the south which were annexed to the Ts'in empire in B.C. 222 after two years fighting. This was the year before the council on title was held. We are thrown back therefore for explanation on the myths which found their way into the Shan Hai King and into Lie-ts'i. Ts'in Shi Hwang himself was a Tauist because Tauism offered the plant of immortality. The council appealed to myths rather than history as more agreeable to the emperor. In the palaces of some of the princes whom he had conquered would be found pictorial representations like those employed a century later by Han Wu Ti in the decoration of his palaces. We read that Ts'in Shi Hwang caused a plan to be drawn of the palaces of all the barons and other high chiefs whom he subdued that they might be re-erected at his capital exactly as they were. The countries where the Tauist mythology most flourished were Ch'u, T'si and Yen that is South China and North-eastern China. The capital of Ch'u was on the Tung-ting lake about 400 miles from Canton and 600 from the mouth of the Songkoi. There is river navigation for a great part of the way to both of these seats of commerce. This is the most likely route by which the pictures of gods and carved genii and heroes would find their way in the third century before Christ and earlier so as to originate the folk lore or Tauist myths from which Ts'in Shi Hwang's council derived their notion of the Tien Hwang and Ti Hwang, or celestial emperor and terrestrial. They would have before the mind figures with thirteen heads and eleven heads such as we find ascribed to them afterwards. The name of the third figure called by them T'ai Hwang was afterwards changed to Jen Hwang, 人皇, and is then lost sight of. The emperor with nine heads is always Jen Hwang in later authors.

The emperor Han Wu Ti had heard the fame of Tung Fang So as a teller of stories of fairy land. He commanded him to relate them to himself. He consequently undertook to describe what he had observed in all parts of the seen and unseen universe. He had gone to Fu Sang, to the Red mound, to the mountain of night, seven mountains in the moon, to the ten islands which form a circle round the earth, to the five sacred mountains and all remarkable rocks and lakes. "From my boyhood," he added, "till now I have been accustomed to wander through the six heavens and of all things I have seen the most remarkable is the palace of the flying genii, the children of cold and empty space. Above and below are nine heavens. I have gone to the Little Bear and the crown in Cassiopeia. In the south I have gone to the region of the great elixir and resided in the Dahae country. I have also travelled where there is no sun or moon or stars or milky way, where there is nothing to touch above and nothing to rest on below. These things I know but I am ashamed to think that I do not know enough to reply to your majesty's wide question."

He then proceeds to say of the Island of Ancestors that it is due east from China at 70000 *li* distance. On it grows the plant of immortality which is about a yard long when young. If any one has died three days, and this grass is laid on him he will come to life immediately. If it be taken as food, a man will never die. The island is 500 *li* square. South east from China at a distance of 250000 *li* he places Long Island. Each side is 5000 *li* in length. It grows forests of enormous trees and the medicine of immortality\* is found there as well as that pure essence of precious gems on which the genii subsist. Here there is a purple palace where immortal men and women wander in the midst of delights.

He says of the Floating Island of the western sea that it is 190000 *li* distant from the shore of the continent. The stone called kwun wu is in great abundance there. It is melted to a valuable kind of steel which can cut jade stone as easily as a lump of clay.

\* The medicine of immortality is mentioned for the first time during the Chan Kwo a few years after the death of Mencius. The work known as Chan Kwo Ts'e 戰國策 alludes to it in the year B.C. 274 saying that it was brought to the king of South China (king 荊). The officer in charge asked, May it be eaten? He was told, yes. He then seized and ate it. The king was angry and ordered the officer to be put to death. The officer pleaded that the fault lay with the person who brought the medicine and who told him that it was to be eaten. The king forgave the officer. Previous to this at about B.C. 377, 331 and 310 expeditions had been sent to sea to search for the islands where the immortals lived. The princes who sent these expeditions were such as ruled territories bordering on the Gulf of Pechili. Their titles were Ts'i Wei Wang, Ts'i Siuen Wang and Yen Chu Wang. The search for the fairy islands was made from North-eastern China. The first appearance of the belief in the medicine of immortality occurs in the history of South China.

The island of Peng-lai he places in connection with the island of Long Life which is north east from China at a distance 230000 *li*. In the western sea is the island of the Phoenix and Unicorn, 1500 *li* in circuit. Water which is not buoyant enough to float a feather surrounds the island so that it is inaccessible. The phoenix and unicorn wander in flocks through the green glades of that land. The immortal inhabitants boil the beak of the phoenix mixed with the horns of the unicorn and obtain in this way a remarkable paste or ointment which if the string of a bow or of a harp is broken may be used with immediate effect to join the parts together again. It may be used to join broken pieces of metal in the same way. In the south west is the island of Collected Hollows. It is 3000 *li* round and is distant from Kwun-lun 260,000 *li*. Kwun-lun mountain lies to the north of it and China is distant 240000 *li* of ocean surface beside land travelling. The mention of lions in the island shews that the author must have been much later than the time of Tung Fang So, for this animal was not known to the Chinese in his day.

Such are the stories of distant islands off in the ocean on all sides. The immortals live on all of them. Plants which confer immortality grow on all the islands and useful minerals and gems are also found there in abundance.\*

The critics of last century decided that this book is much later than the time of the professed author. In fact it must have been written in the fourth or fifth centuries. It is mentioned in the Siu history and certainly existed when that work was written in the 7th century. The situation of the ten islands is probably imitated from Buddhist works which place their imagined worlds at the eight points of the compass in the same way nearly. The book is an effort of Tauist zeal desirous to eumulate the marvellous imagination of the writers of Buddhist works which then excited in China great admiration.

Perhaps these critics in their anti-Tauist zeal have gone too far. They say of the Shen Yi King that it is false and that the preface to it by Chang-hwa, who was beheaded A.D. 300, is also false. This book and the Shi Khea Hi † they prefer to regard as the work of Tauists in the period 420 to 580. But Li Tan Yuen who died in A.D. 500 quotes the first of them and speaks of its having been edited by Chang-hwa. This book must therefore belong at latest to the fifth century and the criticism of the Si Ts'u'en Shu needs correction thus far at least. Li Tan Yuen's

\* Si Ku T'sien Shu. 四庫全書.

† Shi Cheu Ki. 十州記.

statements are contained in the first volume of his comment on the Book of Rivers.\*

Three centuries and a half had passed since the death of Confucius and the emperor Han Wu Ti was eager in the search for the plant of immortality and the transmutation of cinnabar into gold. The change was great. It was really the case that a new faith had spread among the people. This faith in Tauist legends had grown up in Chihli and Shantung. There is a passage in the *Shi Ki* of *Si Ma Ts'ien* which throws much light on the origin of alchemy and the early spread of Tauism. It is in the chapter on mountain worship. Ch. 28 p. 22,23. Li Shan Kiün † urged the emperor to worship the kitchen god, this would give him control over matter. By controlling matter he would be able to transmute cinnabar into gold. When he had obtained the gold and used it in the form of a cup to take food from he would lengthen his life. By lengthening his life he would be able to see the genii of the island of immortality (*Peng-lai*). After seeing the immortal genii if he then proceeded to worship on the sacred mountains he would gain the privilege of immortality, as *Hwang-ti* the Yellow emperor had done in past years. In consequence of this the emperor commenced the worship of the kitchen good, and sent Tauist adepts to search for the islands of immortality. He also attempted to change cinnabar into gold with the help of other drugs. When Li Shau Kiün afterwards became sick and died the emperor said he had become transformed into one of the genii and had not really died.

This took place about a hundred years before Christ and by it we learn that alchemy was a distinct product of the Tauist religion 400 years after *Lau-tsü*.

In the old accounts of *Fu Sang* in Chinese works written before the Christian era the most interesting reference is perhaps that found in *Hwai Nan Tsü* of about B.C. 120. A cycle of sixteen solar stations is there found. The sun arrives in his daily journey at nine islands and seven mansions. The starting point or dawn is *Yang Ku*, valley of light. This name occurs in the *Book of History*, as the name of a place in the east quarter to which, the emperor *Yau* sent an astronomer to reside and observe the sun passing this point the sun bothe in the fountain of completeness, 咸池 *hien ch'i*. He proceeds to *Fu Sang* the place of "dawning clearness" or sunrise. Here mounting the sky he ascends with steady motion, and the term *kot ming* is applied to indicate that he is about to give great light. Arriving at *kok-o*, he is said to attain full brightness,

\* *Shui King Chu* 水經註.

† See also *Li Shan Kiün* in *Mayer's Chinese Readers Manual*, p. 123.

at the next station *tseng ts'iuen* "fountain of addition" he takes his morning meal, another stage is called *sang ye* "field of the mulberry" and here he takes his second meal. Passing by Heng yang which is known as *Yü chung*, "stopping place of the centre," he reaches the south where there is a mountain known as Kwun Wu. This name occurs frequently in the old mythology. Thus in the Record of Ten Islands it is said that in the time of the emperor Cheu Wu Wang the western Tartars presented to him a sword from Kwun Wu which could cut jade. The sun stops next at the resting place of birds *Niau ts'i*. This is called the small evening (siau kwan small return.) The next station is the valley of sorrow, *P'ei Ku*. It is in the south west, and is regarded as the place of the afternoon meal, *pu shi*. The sun comes next to *Nü ki*, the place of the second or great evening (return). The position is here marked as the north west. He then passes to *Yuen yü* or the place of the high spring and then to *Lien shi* (connected rocks) or place of low spring. Later he proceeds to the fountain of sorrow, *Pei ts'iuen*. Here he stops his daughter and rests his horses. It is known as the "hanging chariot." Again he advances to *Yü yuen*. This is called the place of twilight. The order of the words is reversed above it was *Yuen yü*. The last station is *Meng ku* "covering valley" the place of fixed obscurity or evening twilight changing to darkness.

Hwai Nan Tsü speaks of the sun as rising at *Yang ku*, but another author makes him rise at *Fu sang*. *Yang ku* is either in Shantung or in Corea. Corea was anciently a part of the province *Tsing cheu*, so that as Shantung was formerly called *Tsing cheu* the two statements are easy to reconcile. The second station *Hien c'hi*\* is an old name of the music used in sacrificing to the spirit of earth in the time of *Yau*.

The name 曲阿 *Ch'ü ngo* "crooked bend," of the next sun station, was applied in the early Han period to denote a city in the department of *Kweiki* the modern Tanyang. This city is near the great bend of the *Yangtsü* river to the south-east below *Chenkiang*. Hence the name was appropriate on two grounds. It indicated a bend in the sun's course in the myth and a bend in the great stream just before entering the ocean. The name *Hengyang* in the myth was applied in the 3rd century by *Sun ch'u'en* emperor of south China to denote a city in *Hunan*. It is on the south side of the *Heng* mountain in that province. Near the city was a hill called *Si Wang Mu Shan*, hill of the queen of the west. We have here an example of the way in which names belonging to the early legends

\* *Hien chi* is also the name of a constellation. It is situated in *Auriga* within the space contained by the five stars of which *Capella* is the brightest.

of Tauism came to be applied to cities and mountains in modern China. The name Kwun wu here given to the station at which the sun arrives at noon was given in the time of the Cheu dynasty to the Wei country at the south end of Chili province. This tract of country was bestowed as a barony on a personage of this name in the Hia dynasty, a descendant in the eighth degree of Chu yung a mandarin of Hwang ti, subsequently honored as the God of fire.

In the poems of the historian P'an Ku, who belong to the 1st century there are two celebrated for their description of the palaces of Changan and Loyang. He wrote the first of these in order to persuade the emperor not to allow the old imperial buildings at Changan to be destroyed. This has fortunately led to a description of the palaces built by Han Wu Ti and other emperors in the second century before Christ embracing among other things an account of the sculptures, pictures and other features of beauty with which they were adorned. There was a large sheet of water the north portion of which was called 太液池 T'ai Ye Ch'i. In this rose islands which were called Ying-cheu, Fang-hu and Peng-lai. Evergreen plants were seen growing and such as were believed to confer immortality.\* The plant of immortality he calls 靈草 Ling-t'sau. Its evergreen character he expresses by the words 冬榮 Tungyung. Beside this he speaks of the 神木 Shen Mu the divine tree as growing there. The emperor Han Wu Ti erected on the shore of the lake two copper pillars. From each was extended the 仙掌 Sien Chang "hand of the immortals" to catch the falling dew in a broad basin. This dew was mixed with particles of jade and drunk to procure immortality. These the poet describes and adds that beyond the dark and earthy looking vessel and pillar appeared the transparent liquid which is the essence of purity. On the shores of the lake was a building called the palace of the "sweet fountain" 甘泉宮. Within the quadrangle of this structure was a terrace on which were painted the spirit of heaven, the spirit of earth, the spirit of the star, Tai Yi, with other divine personages. Sacrificial vessels were placed in due order for the purpose of ensuring by offerings the descent of the gods whose representatives were seen there.

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\* The following opinions are now current in the Chinese capital. Benumbed animals are in the 2nd month wakened from their winter sleep. If it were not for the Ling chi t'sau the plant of immortality, which they eat they would die of hunger after their long abstinence. The emperor Chia Ch'ing seventy years ago ate parts of the abdominal viscera of the deer unwashed in the hope that particles of the Ling chi t'sau which the animal had eaten would not be washed off and would give him new vigour.

In another poem, also in the first century after Christ, and also descriptive of a palace, the author Wang Yen Shen describes what he saw at Chü-fu, the city of Confucius. There in the ornaments of the palace Lu Kung Wang son of the emperor Wen Ti and brother of Wu Ti he saw various painted scenes. He first mentions representations of gods, immortals, and mountains on the roof beams, and celestial women looking down from the openings. There was, says the commentator, carving on the beams and painting on the walls which were hung with silk net work covering high windows on which water plants were painted as a talisman against fire. All kinds of animals were seen here, the gods of the mountains and of the sea. Red and blue were prominent among the colours. The observer saw pictured out here, the beginning of heaven and earth. Here were the five dragons with wings (five brothers) and the human emperor with nine heads. Here was Fu-hi with the scaly body of a fish and Nü-wa with the appearance of a serpent. Hwang-ti, Yau and Shun were all here. Their robes were ornamented with coloured embroidery and painted figures of dragons and others reptiles. There were also the wicked emperors of the three dynasties and many faithful officers and filial sons. To these were added honest hearted scholars and virtuous women.

This palace so described was only thirty or forty miles from the tomb where the larger part of the pictures in 金石索 Kin Shih So were found. Probably the designs were much the same and both would resemble the paintings in Han Wu Ti's palace in Shensi.

This is the first instance of the occurrence of the human emperor with nine heads. The written legend of this emperor came into vogue long after the picture. It does not occur till about the third century. The paintings would be shewn to visitors who came to see the new emperor, A.D. 265, at Loyang in his freshly adorned palace. This would lead to the narrative given by Wang Kia in his work 拾遺記 Shi Yi Ki which seems intended to explain such a picture as this. Wang Kia says the visitors on this occasion were ambassadors from the Pin Si 頻斯 country. This may be Persia for in some cases the final *r* in a syllable becomes *n* in Chinese through a peculiar pronunciation of that letter by the Chinese scribe. It was in the year A.D. 226 that the dynasty of the Arsacidae was replaced by that of the Sassanides. The ambassadors said there was in their country a large stone house within which were carved figures of the heavenly, earthly and human emperors 天皇, 地皇, 人皇, with 13, 11 and 9 heads respectively. The house they said was large enough to hold 10000 persons. The body of the figures was scaly like a dragon.

Wang Kia probably wrote in the fifth century for he mentions a circumstance in his 9th chapter which took place in 419. He does not say anything about P'an Ku. P'an Ku appears later with the Tauist trinity, the San Tsing, and as a mythological personage in south China near Canton. In the 6th century Jen Fang 任昉 wrote about him in Shu Yi Ki, 述異記 and says that during the T'sin and Han period B.C. 220 to A.D. 200, the belief in P'an Ku grew up as a popular myth. His head was T'ai Shan. His abdomen was Sung Kau Shan. His right shoulder was Heng Shan in Shansi. His left shoulder was Heng Shan in Hunan. His feet were Hwa Shan. His tears were the rivers. His breath was the wind. His voice thunder. His eye balls were lightning. When he was glad it was fine weather and when he was angry it was wet weather. In south China (Wu and Ch'u) P'an Ku was regarded as double *i.e.* as male and female or husband and wife or Yin and Yang. At Canton there was formerly a huge mound 300 *li* in circumference, called the tomb of P'an Ku. His descendants were said to have buried the soul of P'an Ku in this mound. There is a temple to P'an Ku at Kweilin in the province of Kwangsi. From this account it appears that he was specially worshipped in South China and it may be presumed that the name was adopted into the Chinese language from the language of some tribe in that part of the empire.

When about the fifth century or not very much sooner the Tauists made their trinity, the San Tsing 三清. They introduced this name P'an Ku as an equivalent term for the first and oldest person in the Trinity, because it was already in common use in South China for the world's first ancestor.

If we refer again to Wang Yen Sheu's poem we may obtain some idea of the order of the pictures drawn on the palace walls and roof at the city of Confucius and thus learn what seemed to require more information. Animal forms were made to appear endowed with vigorous life. The rushing tiger was seen seizing the beam with his claws. The dragon mounting swiftly in the air appeared to be shaking his head and contorting his body. The red bird stretched his wings on the south door. The darting serpent twisted his folds round the ends of the rafters. Over the doors appeared twisted reptiles without horns (蟠螭 p'an-di). Hares and long tailed apes and the black bear were also painted. Some of these creatures seemed to be bearing up the beams on which they were painted, others lolled out their tongues and shewed their teeth. There were eyes which looked straight at you and eyes which looked askance? Then again there was in others an expression of meditation and elsewhere would be anger. The poet goes on to describe cer-

tain foreigners, Hu jen 胡人, collected in a group on the upper part of the pillars. They were represented kneeling in a reverential attitude opposite to each other. There they remained unmoved with their long and narrow heads and their eyes in a fixed gaze like that of the bustard, *tiau*, sea eagle with crooked beak. Over their lofty noses and deep eyes they lifted their highly arched eyebrows. They looked sad as if in danger.

After mentioning the painting of mountains and gods on the uppermost beam with the celestial nymphs peeping through the windows, the poet proceeds to describe the paintings on the walls of the hall which the spectator would see around him. Here was pictured the early history of heaven and earth with brilliantly coloured specimens of each class of animals, each with its proper hue and special attitude. Then came the five dragon brothers with wings and the emperor with nine heads followed by Fu-hi and other emperors as already described.

What seemed to require more information would be the five dragons and the human emperor. For they are placed anterior to Fu-hi. The usual practice of authors before the Han dynasty was to mention no name before that of Fu-hi. Kwan Chung in speaking of Chui-jen who taught mankind to cook food is an exception. These pictures formed a base for a new mythology to invent which would be a strong temptation to Han dynasty writers who were by predilection Tauist because the emperors were so. If foreigners came they would be asked about these things. Thus in the first century after Christ in the glorious time of Kwang-wu who from being a poor country lad became emperor and restored the Han dynasty many foreigners came into the country. Among them were not a few from the Roman empire 大秦. These are mentioned by Chang-heng in his poem called 東京賦 Tung King Fu in juxtaposition with visitors from Corea, Cochin China and a northern kingdom called Tingling, who came to render homage to the emperor and had their languages translated. Such persons as Hindoos also who came in the capacity of Buddhist missionaries in the latter part of the first century and continuously afterwards would be questioned and would give such information as they could.

Is it not then possible to construct a theory of successive borrowings from the west, which may satisfactorily account for the introduction of such mythological painting and sculpture as that just mentioned? It should be remembered that astrology and astronomy, the doctrine of unlucky and lucky days received large additions in the Cheu and Han dynasties from some foreign source. The question waits for decision how far did the arts and sciences,

with the mythology and religion, of western Asia and Europe produce decided effects on China in those times. Gaubil in his *Histoire de l'astronomie Chinoise* published in the *Lettres Edifiantes* states that Jews were numerous in China in the time of Hwai Nan Ts'i and had been there during part of the Cheu dynasty, namely between B.C. 479 and B.C. 248. It is beyond doubt that the Chinese questioned them on their customs and books. Their chronology would be compared with that of China. There is in the account given in Hwai Nan Ts'i of the sun going back three signs or ninety degrees, and this statement Gaubil supposed was derived from the miracles of the Books of Joshua and Kings in the Old Testament. Without going into the point who the strangers were that gave information, we may bear in mind that we have to account for the following things: (1) the resemblance of the Chinese Calender with its lucky and unlucky days dating from the first century before Christ to the Babylonian Calendars, (2) the resemblance of the enormous mythological period which embraced many names of fictitious emperors who had the appearance of fishes in the lower part of their bodies with the Babylonian, (3) the resemblance of the Chinese mythology and star nomenclature with the Babylonian, (4) the resemblance of the Tauist trinity developed after the Han dynasty with the Babylonian, (5) the resemblance of the Chinese pictorial art of the 2nd century before Christ with the Greek and that of western Asia, (6) an extended knowledge of the sea united with monstrous legends and marvellous descriptions combined with a belief in certain trees, leaves and substances, rendering men immortal sprang up in China all of them in the five centuries before Christ and produced the most remarkable effects.

Cyrus was master of Babylon about B.C. 538, and he died in Bactria B.C. 529, fighting against the Massagetae known by the Chinese as the Ta-yue-ti. From this time trade would be open with the Chinese to procure silks for the luxurious costumes of the Persian grandees. The imperial government of the Achemenidae extended over 127 provinces including Bactria and part of India. Educated Babylonians and Medes would be in employ on government service in all parts of the empire. Babylonian ideas of the world would find their way into the most distant parts of the Persian empire. We are not therefore to be surprised if we find in the contemporaneous literature of India and China traces of Babylonian thought and mythology. Confucius was a lad of 13 when Babylon was taken and lived to the time of the defeat of Xerxes in 479.

The conflict of the religion of Zoroaster and that of the Magi in Persia has been clearly brought to view by the deciphering of

cuneiform inscriptions. Darius Hystaspes was a great friend of the religion of Hormuzd and Ahriman but the Magian doctrines crept into popularity in spite of the efforts of the government. This meant that the people were fond of the worship of the stars, the winds, the sun and the elements and became less attached to the Zendavesta. The worship of one God and the belief in one spirit of evil proved to be less popular than the astrology of the Magi and of the Babylonians, which from this time carried into India and China the belief in lucky days and the worship of star gods, together with an improved astronomy. The worship of the stars and planets in Persia would originate as Lenormant tells us, following Spiegel, from an infiltration of the religious doctrines of Babylon and from the Cushite and Semitic doctrines which found entrance there, since it was not a part of the original Turanian religion of the Accadians.\* The Turanians of Media residing for a long time near the basin of the Euphrates and Tigris received the ideas of that region, and transmitted them to the Magi who taught them in all parts of the Persian empire.

The Babylonian trade with India would receive a great impetus after the establishment of the Persian empire. All articles of luxury would be more needed than before, because traffic would become safe and practicable over a much larger extent of land and sea. Solomon's ships traded to India about the year B.C. 1000. Ships from the Euphrates would carry on trade with India for many centuries before the days of Cyrus and would not be behind the Phoenicians in active trading. It becomes then impossible to decide how soon the ports of Cochin China and Cambodia were visited by western ships coming to obtain cinnamon, silks and other Chinese goods. Canton was a port frequented by foreign ships from about B.C. 220. Before that time trade with China was conducted rather by the Sangkoi. We read only the name of Kiao Chi in Chinese history. In the time of Cheu Kung, son of Wen Wang, ambassadors arrived after a journey from Kiao Chi. These were, it is said, sent back in a chariot which always pointed to the south. Such is the tradition. It is added that these envoys speaking another language the work of interpreting had to be done twice.† After B.C. 220 trading ships from the Indian Ocean came regularly to Canton and after this time we find that western plants began to be introduced along with the tropical productions of Cochin China. The Jessamine and Mo Li Hwa are mentioned in the 4th century

\* Lenormant. *La Magie chez les Chaldéens* p. 202.

† The same phrase Ch'ung Yi, translation a second time is also used sometimes when the translation had to be made but once. Chang Neng uses the phrase Kiu Yi translated nine times.

in Ki Han's work\* Nan Fang Tsao Mu Chwang. The merchants who brought these plants from the west and cultivated them at Canton are called Hu Jen 胡人. From the name Jessamine we conclude that the traders at Canton were Arabs. These Arabs resided in Canton for commercial purposes and when they adopted the religion of Mahomet they built mosques and practised their own religion. Before Mahomet's time they would in the same way practise the ancient idolatry of the Sea ports on the Persian Gulf and the Red Sea. They would build temples with images just as afterwards they built mosques and as the Phoenicians did in their settlement on the coasts of the Mediterranean Sea wherever they formed colonies. It is in this way that merchants from south western Asia residing in the ports of Canton province and Tung King at the month of the Sangkoi, the ancient Kattigara of Ptolemy, would furnish to China successive portions of Babylonian and Arabian mythology in the form of pictures, images, and written accounts. Young Arabs residing at Canton would grow up quite familiar with the Chinese language and through them or through the Buddhist translators who belonged to India, or the Affghan country or Persia, information in regard to Babylonian mythology such as would throw a much needed light on early Tauist mythology would be received in China. In the Han dynasty the fondness for pictures and sculpture grew into a passion. This was the effect of the conquest of Cochin China and of Bactria.

Those who have read the travels in China of the two Mahomedan Arabs in the T'ang dynasty will recollect the account given of a conversation with the emperor who brought out for inspection a collection of pictures of persons celebrated in Biblical history. From them he had learned about Jesus, Moses and other persons in our sacred books. In this way I would explain the existence among the Chinese of a mythic period like that of Babylon.

The Babylonian mythical period according to Berosus embraced first the reign of Aloros of 36000 years. His son Aloparas ruled during 10800 years. After him Amillaros reigned 46800. Amenon ruled during 43200 years. Then came Amelagaros whose period was 64800 years who was followed by Duvos during 36000 years. Then come another king whose reign was 64800 years. Then followed reigns of 36000, 28800 and 64800 years. These ten reigns make in all 432000 years.

In the Chinese mythical period which crept into various books in the third and following centuries and was in the 8th century placed by Si Ma Cheng at the beginning of his edition of the *Shi*

Ki there is a celestial emperor at the beginning or rather a dynasty of twelve emperors each reigning for 18000 years. The Babylonian Saros was 3600, and five Sars make 18000. The second dynasty of eleven emperors reigned for 198000 years. The third of nine emperors for 45600 years. These make in all 459600 years. This differs from the account in Berosus by 27600 years, and there thirty two reigns in the Chinese account while there are ten in the Babylonian.

In the account given in the Chen Chung Shu 枕中書, a book of about the 5th century we have instead of 18000 years the same number found in Berosus, namely 3600 multiplied by ten in each case. One of the strongest points in the proof of Babylonian connection is in this number 3600, the Saros, the favorite number of Babylonian chronology.

In the Yi Wei Pien Chung Pei 易緯辨終備 of Cheng K'ang C'heng it is said that from Fu-hi downwards there were 409389 years. The author lived in the 2nd century. The modern commentator supposes this passage to have been added to the book at a later time. In the Heu Han Shu the time from the beginning to the year B.C. 1766 is given as 141480 years. In the 春秋元命苞 by Chang-heng of the second century after Christ the time from the creation to the death of Confucius is given as 3,267,000 years. In Lie-tsi B.C. 450 the time from Fu-hi is given as 300,000 years. In the 乾鑿度 of Cheng Kang Cheng it is said that there were ten periods making in all 2760,000 years. This is I believe the first instance where the Shi Ki are mentioned. Here however they may be more by the result of calculation based on the Yi King arithmetic.

But if the Babylonian chronology was introduced in the third century or later, the Tauist trinity of P'an Ku, or Yuen Shi Tien Tsun, Ling Pau Tien Tsun, etc. may be the Babylonian trinity consisting of Hinna, Moulge, etc.

P'an Ku may be positively the same as the Bible Adam in the Babylonian form though designated by a different name.

The result of the investigation I have made may be stated in the following manner. When the powerful military genius of Cyrus founded the Persian empire in the latter half of the 6th century, the effect on Chinese Tauist literature may be observed in the lengthening of the period between Fu-hi, founder of the Chinese monarchy, and the time of the writers to 30000 years and in the monstrous combinations of snake, tiger, bull and man in mythical accounts of the first emperors. The silk trade by land and sea led during the time of the Persian empire to the formation of an increased Tauist mythology, and a rude cosmography embracing

the conception of a vast and boundless circumambient ocean ruled by demon gods. Babylonian legends of the mountain of the east the abode of the divine hierarchy were amalgamated with the Chinese accounts of Kwun-lun. The goddess Si Wang Mu is the Chinese representative of Istar and Venus. The eastern King 東王公 is the Chinese representative of Mardouk and Jupiter. The 山海經 Shan Hai King contains the fullest account of this new cosmography and mythology of the Chinese of any book written before the end of the Cheu dynasty, and forms the most definite impress we possess of the results in eastern Asia of Babylonian navigation and mythological invention than any other, and carries its influences farther. Chü Yuen's poetry and the Shan Hai King together had a powerful effect in promoting the expansion of the Tauist mythology in the Han dynasty. The fondness of Tsin Shī Hwang and the Han emperors for rich architecture and sculpture led to the practise of sculpturing the walls and painting the roofs not only of the palaces of kings, but of the sepulchral chambers attached to the tombs of the rich as we find exemplified in the 金石索 Kin Shī So. Here we learn that while half of the interest of the Han dynasty grandes was given to historical subjects in their sculpture, another half was devoted to Tauist mythology. Greek influence is perceptible in such features as the vigorous representation of flying horses and chariots drawn through the clouds. Chinese historians complain that in the 2nd century everything foreign was introduced at court with eager avidity to the grief of the conservative spirit of the country. The Buddhist missionaries residing in China at that time and later were very numerous and there existed every facility for translation. Trade with the west was greatly expanded by way of Cochin China of which minute accounts exist in Ptolemy and other Greek authors of that time. This led to the adoption of a trinity of great gods by the Tauists based upon the Babylonian trinity. The Adam of Genesis became, through the spread of Babylonian legend, embellished with the latest polytheistic colouring of the time, the P'an Ku or first man of the Tauists, who made his entrance on the mythological stage of China not before this period. The legend of the celestial emperor the terrestrial emperor and the human emperor came in with him accompanied by an extravagantly long period of mythic personages and events. All this was the natural effect of that peculiar genius for romance which in the religious region the Babylonians possessed.

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## CHINESE RELATIONS WITH THE TARTAR AND TIBETAN TRIBES.

BY E. H. PARKER.

(Continued from page 266.)

PREVIOUS to the formal accession of the Eastern Tsin Emperor 元, A.D. 317, both 劉琨 and the Tartar Twan P'iti swore a vow to aid the *de jure* dynasty, and, with the Tungusian Mujung Hwei, sent envoys to the new capital at [the modern] Nanking: it is specially mentioned that those of the last-named potentate came [? from Tientsin] by sea, [浮海]. Meanwhile the Han or Hun Emperor 劉聰 murdered the captive Tsin Emperor Min, as he had previously done his predecessor, and for the same reason, viz.; that tears had been shed by sympathisers on the prisoner's being made to do lacquey's work. Soon after this, Twan P'iti despatched his former ally Liu K'un by hanging on account of his having intrigued with certain hostile personages. Liu Ts'ung died the same year, and, after various court murders, was finally succeeded by his kinsman\* 翁, who made the adventurer 石勒 first Duke and then Prince of 趙; but the alliance did not last long, for Liu Yao having been foolish enough to execute an envoy from Shih Lé announcing his victories, on the unsupported suggestion that the envoy was only sent to spy out the land, the faithful Shih Lé at last rebelled and declared himself Emperor of After Chao, known to history as 高祖. Liu Yao had also adopted the style of Chao, and fixed his capital at the modern Si-an, recognizing the ancient Hun Khan Mete [See *China Review* Jan-Feb. 1884] as his progenitor [以冒頓配天]. The same year, a tribe of Sien Pi Tunguses, stated to be distantly connected with the old South Khans, [南單于之遠屬], settled themselves in Manchuria [在遼東塞外], and attacked Mujung Huei, who routed them and seized their country. The Tibetan ruler 蒲洪 now gave in his submission to Liu Yao. Envoys passed between the Tsin court and Mujung Hwei, who was made prefect of 平州 in modern Chih Li, and also generalissimo of the north. Next year Shih Lé's troops captured the

\* As instance of the great moral superiority of these Hun conquerors over the Chinese, may be mentioned the answer of Liu Yao to the Chinese Minister 索綱 who, when he heard that the Emperor was about to surrender, offered through his own son the same terms if his own life were spared: "I have never done an underhand thing, and only make terms when my foe is fairly beaten in arms." The son was at once executed, and the father sent for execution to the Emperor Ts'ung. To the honour of the Chinese historians, however, it must be noted that they give full credit to noble acts.

modern 太原府, and Twan Piti perished in its defence. Mujung Hwei proclaimed his son 皇冕 [subsequently 燕太祖] as his heir-apparent. The same year Yukluh, Prince of 代, was murdered by his relative, and was succeeded by his nephew 賀傳. His own son 什翼犍, [subsequently 魏高祖] was successfully hidden away inside her trowsers by the widow. The usurper Honuh was son of 猗桓 [who is described in Dr. Williams' dictionary as having reigned two centuries later]. The Hun (or now Chao) Emperor conferred upon the Tibetan chief 姚弋仲 the Dukedom of part of modern Shen Si, and attacked the independent Chinese ruler of 凉州, whose brother and uncle had remained loyal to the memory of the first Tsin dynasty: this ruler 張茂 gave in his half-hearted submission to the Huns, and was created Prince of Liang, which dignity on his death was inherited by his son 駿. Twan Siu [秀], brother of Piti, was about this time employed by the Tsin Emperor against certain revolutionists in the south. In the year A.D. 325 Honuh, Prince of Tai, was succeeded by his brother Hêno [紇那]. The next thing was the capture of Loh Yang by Shih Lé, [後趙], and of the Chao or Hun Emperor Liu Yao, who was put to death: thus ended the dynasty founded by Liu Yüan, 21 years previously. It is worth while noticing that at this time it was proposed to move the metropolis from (modern) Nanking either to (modern) Shao-hing, near Ningpo, or to (modern) Nan-ch'ang, south of Kewkiang. This proves that the fulcrum of Chinese power had gradually moved from Shen Si and Ho Nan to the south of the Yang-tsz. At the same time the reproach made by those who successfully resisted the proposal that such a step would to the Tartars look like "scuttling," [竄於蠻越], proves that the modern Min Chê and Kwang Provinces were still mainly occupied by a more or less alien race. The whole of the north west was now firmly held by the 石 family, and the Tanguts P'u-hung and Yao Yi Chung submitted to 石虎, general of, and, later on, successor to Shih Lé. Hêno, Tungusic Prince of 代, now found it convenient to take refuge amongst the 宇文 family or tribe of Sien-pi,—those above mentioned as having been defeated by Mujung Hwei. His place was taken by 翁槐, son of Yuh-luh. Shih Lé now styled himself 天王, and adopted the dynastic style of 趙: two years later he promoted himself to be 皇帝. Shih Lé was evidently a fine fellow, for when his courtiers began to flatter him, he declined to take rank with the founder of the Han dynasty, though he admitted that he might be on a par with Han Sin and his comrade T'êng Yüeh (see Mayers No. 156) and possibly might have had a good fight for empire even with the

founder of the second Han dynasty, [Mayers No. 418]. He then delivered himself as follows: "The true nature's nobleman in his "dealings with men should be fair and square, clear and plain "as are the sun and moon: he should never follow the example of "such men as Ts'ao Ts'ao and Sz-ma-yi, [See Mayers], and, like a "hypocrite, cozen an empire out of the hands of widows or helpless "children." The historian adds: "Though this man was illiterate, "he was fond of having history read to him, and was in the habit "of passing intelligent running judgments on the events." In the year A.D. 334 Mujung Hwei died, and was succeeded by his son Hwang, mentioned above. Shih Lé died the same year, and was succeeded by his son 宏. Hung was soon murdered by the ambitious 石虎 [趙太祖], who moved his capital to the modern 臨漳 in Ho Nan. It is stated of this Prince that he gave his subjects formal permission to adopt Buddhist tenets. Already a Buddhist priest from India [天竺僧], whose name is stated to have been 佛圖澄 or Buddhochinga, had gained great credit with Shih Lé on account of his successful prophecies, and Shih Hu paid him even greater honour. It was remonstrated that Buddha was a foreign god, [佛外國之神], and not the kind to be worshipped by the Emperor [天子], and it was proposed that all but high officers of state should be forbidden to burn incense and to worship [禮拜] at the temples, and moreover that all subjects of Chao who might have become Sramana, [沙門] should return to their original ways [?皆返初服]. On this the Hun Emperor launched the following ukase: "We are Ourselves of outlandish origin, and being now Autocrat "of all the Chinas, may well follow Our own customs in all that "concerns religion: We hereby authorise all the people, be they "barbarians or men of Chao, to worship Buddha if they choose." "The historian remarks that Buddhism was originally a Turkic religion [本胡俗],—an observation perhaps of no weight, but of importance\* in testifying to the Chinese idea of 胡. In the year 338 the petty dynasty of 成, which had been reigning in Sz Ch'wan for over 30 years, assumed the dynastic style of Han [漢], and the legitimate sovereign 李期, successor to the founder 李宏, was murdered by 李毒. In the same year Ikien, Prince of Tai, died, and was succeeded by his brother 什翼犍, an able leader, who had under him about 500,000 Tartars. The Tartar Mujung Hwang was made Prince of 燕 by the Chinese or Tsin Emperor, and built himself a capital to the west of the modern 永平府

\* It may yet be shewn that Turkestan was the true home of the Sanskrit language, or character, later introduced into India.

in Chih Li. In the year 345, the Prince of Yen, on account of some portent, abandoned the Tsin calendar, and dated that year the 12th of his own reign. Chang Chün took to himself the title of Prince of 涼, and Yao Yi-chung was made generalissimo of the forces of Chao. Chang Chün died soon after, and was succeeded by his son 重華. The great Chinese conqueror 桓溫 went on a flying expedition into Sz Ch'wan, and destroyed the ephemeral Han dynasty, conferring, however, rank on the reigning sovereign 李勢, in consideration of his having at once surrendered. In the year 348, Hwang, Prince of Yen, died, and was succeeded by his son 健. A year later Shih Hu of Chao in his turn assumed the style of Emperor, but died soon after, and was succeeded by his younger son 世, who was, however, with his mother, murdered by an elder brother 道, who commenced his reign by offending 蒲洪, to whom his predecessor had given a high command in the modern 大名府: the consequence was that the formidable P'u-hung sent in his submission to the Tsin or Chinese Court. An important military office was conferred on Mujung K'ioh 諸脩, and a desperate but unsuccessful attempt was made to destroy the Chao dynasty. Shih Tsun had scarcely reigned a year when he was murdered and succeeded by 石蠻, and about 120,000 people proclaimed P'u-hung their chief and marched westward. Shih kien's triumph was of short duration, for 李農, the general who had just defeated the Chinese hosts, and 冉閔, the adoptive heir of Shih kien, deposed and murdered both him and his 38 grandsons,—the whole of the 石 family. Li and Jan were both unwilling to accept the crown, the latter on the ground that he was originally a Chinese [故晉人]; but on its being represented to him that the Chinese dynasty had "scuttled" across the Yangtsze [遠竄江表], and was incapable of ruling the brave and turbulent north, he mounted the Imperial Throne, and changed the Chao dynastic style to that of 魏. At the same time, P'u-hung assumed the style of 三秦王, and, for certain superstitious reasons, changed his surname to that of 荷. Prince Tsun of Yen attacked the remnants of Chao power at the modern Peking, and fixed his own capital there. The Prince of Ts'in was soon after murdered by one of his generals, who was in his turn murdered by the Prince's son 健, [See Mayers, No. 141]. The last of the Shih family 石蠻 still reigned for a year as Chao Emperor at the modern 邢臺 in Chih Li, but was also murdered by one of his generals. Fu Kien captured the old Shen Si metropolis of Si-an, and announced his victories to the Tsin Court. The following year he assumed the title of 秦天王. Yao I-chung now sent in his submission to China.

In the year 352 Fu Kien assumed the title of Emperor. Jan Min captured the old Chao capital above named, and executed 劉顯, the murderer of Shih k'i: the population was transferred to what had been the more recent capital of the Chao dynasty, namely the modern Lin-chang in Ho Nan. Yao Yi-chung died this year, and was succeeded by his son 裘, who, with his horde, was allotted quarters at the modern 豐州 in An Hwei. This year also saw the end of the new Wei Dynasty, for Mujung K'ioh completely defeated its armies, and captured, and put to death the Emperor 冉 [or 石]閔. The Prince of Yen took advantage of the situation to assume the title of Emperor, so that there were now three Imperial dynasties,—Tsin south of the Yang-tsze, and Ts'in with Yen in the north. An attack was made by the conceited literary general 般浩 (the rival and deadly enemy of the great 楊溫) upon the horde of Yao Siang, whose power was beginning to alarm Ts'in, but Yao caught him in an ambush and defeated his army. Yao then rebelled against Ts'in and submitted to the suzerainty of Yen. The next thing was a tremendous defeat inflicted on the troops of Ts'in under the generalship of Fu kien's heir 裘 by the Ts'in army under the intrepid Hwan W'en. Fu Ch'ang was shot during the fight, and Fu Hiung [雄], brother of the Emperor and father of 荀堅, died the same year. In the year 355 荀健 died, and was succeeded by his son 生: [Mr. Mayers, No. 141, is apparently inaccurate]. Yao Siang was defeated in a great battle by Hwan W'en, who took possession of the ancient capital of Loh-yang in Ho Nan, and repaired the Ts'in tombs. Yao Siang fled into modern Shan Si. There is a good story told of the Emperor Fu Shêng: the astrologers came to him with a long face, and reported that "Venus had entered the Well [constellation],—a great portent. Fu Shêng said: "Oh! Venus has entered the well has she? What do I care? I suppose she must be thirsty." He then turned his arms against Yao Siang, who was defeated, slain, and succeeded by his brother Yao eh'ang 裕 [Mayers, No. 902]. Fu Shêng was slain A. D. 357 by his cousin Fu kien [Mayers, No. 141], having taken to drink and to butchering people wholesale in his cups. Fu Kien was a man of high character, and not by any means a common murderer. His Minister 呂婆機 warned him that if this sort of thing went on some other family would get the power. Fu Kien consulted with that erratic genius 王猛,—a sort of Chinese Diogenes living at Ch'ang-an, who had previously had a chat with the conqueror Hwan W'en,—and accepted his advice to murder the drunken swab. Fu Kien did away with the title of Emperor, and simply styled himself 太秦天王. The state of Yen now trans-

ferred its capital from modern Peking to modern 隋津 in Ho Nan. Wang Mêng's power became more and more consolidated at the Ts'in Court, especially after the removal of 樊世, a jealous 爵 or Tangut, who had hitherto wielded great power under the two Fu Kiens, uncle and nephew.

Towards the end of the year 359, the Yen Emperor sent Mujung 垂, [afterwards 後燕世祖], to take possession of 遼東, and the following year Mujung Tsün died, and was succeeded by his son 僖. The Chinese Court were delighted at the news, and promised themselves the recovery of [old] China [中原可圖]. But Mujung K'ioh 格 (previously mentioned) having been appointed Regent of Yen, the Chinese generalissimo Hwan Wêng did not feel so certain. Meanwhile Mujung Ch'ui was sent to occupy the modern 隋州 in Ho Nan. Hwan Wêng appointed Sie An [Mayers No. 584] Minister of War, but in the year 365 the two Mujungs took possession of the ancient capital of Loh-yang. K'ioh died next year, beseeching the Emperor Wei, on his death bed, to put his trust in Ch'ui. In the year 366 the Chinese made a desperate onslaught upon Yen, but that state, by bribing Ts'in with accession of territory, secured assistance, and the two states together severally defeated Hwan Wêng. Owing to intrigues and jealousies in the Mujung family, Ch'ui fled with his sons to Ts'in, where he was eagerly welcomed by Fu Kien. The surname of the Emperor who had wished to kill him was 可足澤, a fact which may possibly lead to identification with modern Chakhar surnames. Fukien was a sterling fellow of the Shih Lé type: when his able Chinese minister [Mayers No. 805] with the treachery of his race wished to kill Mujung Ch'ui as a dangerous man, Fu Kien declined, stating that "he had given his word to him when he unreservedly came," and that "even a common man keeps his word, not to say the Emperor." The wily Chinaman was not satisfied with this, but basely delivered a false message from Ch'ui to his eldest son 金, which caused the latter to flee back to Yen; on the father hearing of his son's defection, he also fled, but was taken by Fu Kien's cavalry. The noble Fu Kien thus received him: "When, my "Lord, dissensions broke out in your state and family, you devoted "yourself to my service: your worthy son apparently entertains "feelings of love for his country;—every one to his taste: but as "Yen will soon cease to exist, it is not your son who will save it, "and it is to regretted that he has put his head into the tiger's "jaws. Finally, a father is not answerable for his son's crime, nor is "a brother for a brother; why this haste to scuttle away, my Lord?" And he treated him just as before. Confucius himself never behaved

better than this, not to speak of any Chinese Emperor. In the year 370, Fu Kien, with the assistance of Wang Mang, conquered the state of Yen, and took the Emperor Wei prisoner, removing him and 40,000 Sien-pi Tartars of the Mujung tribe to the modern Si-an Fu, and conferring titles and offices on him and his chief statesmen. Fukien also removed the leading men from the east of Shen Si, [關東], and also 158,000 families of various Tartar tribes, [雜夷], into Shen Si [關中], and he received the submission of 張天錫, representative of the independent dynasty ruling in 凉州. Wang Mang's dying advice to Fu Kien was not to attack the Chinese in their Kiang-nan remoteness, but to assail the Mujung Sien-pi Tartars and the Tanguts [西羌],—more formidable enemies. Fu Kien first amalgamated the out-lying state of 凉, which had now been a quasi-independent appanage of the 張 family for nearly a century. He next proceeded against 代 in Shan Si, whose ruler Shih-yih-kien had been murdered by his son, and divided the state into two Tartar or Hun appanages [二部] under the regency of two Hun chiefs, [部大人], one of whom took charge of the legitimate heir to Shih-yi-kien, his grandson Toba Kwei, 珪, subsequently 魏道武帝, [See Mayers]. An anecdote is told of Fu Kien which is worth recording. He gave a court banquet, imposing "dead-drunk" as the limit of each man's cups: one named 趙整 sang an extemporary song, hinting that such debauchery had ruined more than one monarch. Fu Kien ordered copies to be distributed as a warning to drunkards, and ever afterwards confined court drinking to three beakers, [禮飲]. After the terrible rout of Fu Kien's host by the cousins 謝, [See Mayers] Mujung Ch'ui (whose command of 30,000 men were the sole organized survivors) behaved very nobly. When his heir 寶 advised him not to sacrifice his chances of Empire to a quibble of honour, Ch'ui replied: "The man Fu Kien has thrown "himself unreservedly upon my protection, how can I injure him: if "his luck is gone, I will wait until an honest quarrel justify me in "fighting him. When I was in trouble, he alone saw the truth; and I cannot forget that." He then handed all his men over to Fu Kien. In the year 383, however, Ch'ui did really rebel against Fu Kien, apparently impelled by doubts of the latter's constancy rather than by treachery. He resuscitated the Yen dynasty, with the self-conferred title of 王, at the modern Lin-chang in Honan: a number of Wu-hwan Tartars and 東夷 joined his banners. The next person to revolt was Yao Ch'ang, who set up the After Ts'in dynasty under the name of 秦, with 50,000 powerful Tangut (羌)

men under him: as many Tartars [胡] joined his standard. In revenge for Mujung Ch'ui's revolt, Fu Kien executed the fallen Emperor Mujung Wei, whom he still had with him at Si-an. There were quite a number of Tartar and Tibetan dynasties in the year 385. Mujung Ch'ung 沖 styled himself Emperor of the Western Yen house in Shen Si, and drove Fu Kien from his capital. Yao Ch'ang surrounded Fu Kien's place of refuge, and took him prisoner, subsequently strangling him. The Sien-pi 乞伏國仁 who had also been one of Fu Kien's generals set himself up near Kokonor as Khan, [單于]. Fu Kien was succeeded by his son 荷丕, who assumed the style of Emperor at the modern T'ai-yüan Fu. The young Toba Prince Kwei had a narrow escape from his Hun friends, and took refuge with his maternal uncle 賀納, chief of the 賀蘭 tribe. Mujung Ch'ui now transferred his capital to the modern 定州 in Chih-Li, and also assumed the title of Emperor. The young Prince Kwei re-established himself in his fathers principality of 代, and shortly afterward took the dynastic style of 魏, [Mayers' Manual, page 377]. Yao Ch'ang absorbed part of the Western Yen state into his dominions, and now, too, arrogated to himself an imperial title. Fup'i was murdered and succeeded by 荷登, and, after various murders in the Western Yen family, the fourth imperial throne fell to the lot of Mujung Yung 永. A Tibetan, [氐], formerly one of Fu Kien's generals, named 呂光 lately settled in the modern Han-Chung Fu, took possession of K'u-ch'e or Kuld-ja, [龜茲 pronounced 邱慈], and set himself up first as duke and next as king in the 凉州 region. [It is now possible to settle with absolute certainty that Kwei-tsz "pronounced as K'iu-ts'z" is the same as the modern 庫車, which must not be confused with *Kutchen* or 古城. The character 車 is even now often pronounced *kü* or *chü*, and 慈 instead of 茲 means that it is not upper but lower series,—i.e. not *chü* or *kü* but *dü* or *gü*. Both words are still *chü* in Foochow; but the vowel intended is probably that of *sz*, *tsz*, &c., that is, *djih* (to follow Wade), or *dji* (to follow Edkins), is what the sound probably was then in those parts. The sound *kiu*, e.g. 鳩摩羅 in the word Kumāra, as a reference to Eitel's Buddhism will shew, was as often used as well as *kü* or *k'ü*, e.g. 拘屈, to express what in Sanskrit we now call *ku*, but which, in Sanskrit, may then have been *kü*. The *kwei* class of words are still pronounced *kü* in Wenchow, and probably the sound intended is *köü*; for *oui*, *öü*, *ui*, *wei*, *wai*, *ü*, and *u* are all modern forms of the rhyming vowel to the word for "tortoise." The total sound intended

is probably that which an ordinary Englishman would utter if he had to read the word *koudja*, but what the place is now called can easily be settled by Russians who have been there]. Kivukwejin died in 388, and was succeeded by his brother 乞伏乾歸. The same year the Ts'in Emperor *Futēng* was routed in a great battle by the After Ts'in Emperor *Yao-Ch'ang*, who at the same time captured and executed the Empress 毛. As a sign of the times, it may be mentioned that this Tartar Amazon was a splendid shot and rider, and with handful of brave friends killed hundreds of *Yao-Ch'ang*'s soldiers before she succumbed. A year or two later *Yao-Ch'ang* revenged her death by inflicting a counter defeat upon *Futēng*: he died, however, in the year 393, and was succeeded by his son 姚興. This year, it is mentioned, that *Lü Kwang*, Prince of Liang, appointed 禿髮烏孤 as one of his chief captains. A few years later this man set up as Prince of Southern Liang. [It is explained that *T'ufa* was a surname, and *Uku* a personal name, and that the man was a *Sien-pi*, descended from the same ancestors as the *Tobas* [拓拔], so that the conjecture hazarded in a previous paper that the *Tufas* and *Tobas* were one is probably correct. It is not improbable that the alliterative sound *tufu* was given by the Chinese on account of the shaven heads of the *Sien-pi*, and this, again suggests that our present acquaintances the Manchus are simply *Sien-pi* themselves, or descendants of such]. This same year *Yao-hing* succeeded in completely avenging his mother by annihilating both *Futēng* and his dynasty, which now came to an end: his son 荷崇 was killed by *Kivu Kien-kwei* shortly after. About the same time the Yen Emperor *Ch'ui* exterminated the western Yen Emperor *Yung* and his dynasty, so there were now left the *Sien-pi* Empire of Yen, the Tibetan dynasty of *Ts'in*, (once western *Ts'in*), and the *Toba* dynasty of *Wei*. *Mujung Ch'ui* waged a continual war with the *Tobas*, but died in 396, and was succeeded by his son 寶. The principality of Liang again became subdivided, for the *Hun* 沢渠蒙遜, grandson of the *Hun* Prince of 沢渠, joined in the revolt of one 段業, and set up as Northern Liang. The *Toba* Prince *Kwei*, (now Emperor), gave another instance of Tartar common sense when warned by his silly Chinese advisers that the month or day 甲子 had been unlucky for the monster 紂 in ancient times. It is not clear what exact horology is referred to; but the emperor replied: "and if *Chou* did perish on this date, did not *Wu Wang* on the same date take his place and flourish?" And he ordered off his

army on the unlucky date, and inflicted a crushing defeat on the Yen troops. Yen now also became split up into two states, Mujung 德, brother of Ch'ui, calling his share south Yen. Mu-jung 盛 had succeeded to the other portion. A chief, [酋長], described as coming from near the modern T'ai Yüan Fu 秀容川, but whose birth-place probably takes its name from some Tartar surname, was now confirmed by the Toba Emperor as feudatory of that place. His surname was 爾朱, and his other name 羽健, and his descendants were destined to play a very important part in the kaleidoscopic dynastic changes of the next century. Towards the end of the year 398, both the Wei and northern Yen rulers assumed the style of *hicang-ti* or Emperor, which by this time had become quite a drug in the market. In the year 400 a Toba reigned in a portion of the west 凉: his name was 利鹿孤. Kiu Kien-wei's rule in western Ts'in, came to an end this year. He was defeated in battle by Yao Hing of Ts'in, and fled to Li-lu-ku, but, dreading this potentate's treachery, finally surrendered to Yao Hing. Mujung Tê now changed his name to 備德, and his title also to that of Emperor. Another anecdote of this Prince shews that these rough Tartars were by no means fools. One of the Chinese statesman having, in reply to a question, compared him to certain great Emperors of antiquity, Mujung Pei-tê at once gave a present of 1000 pieces of costly silk. On the statesman protesting against the extravagance of the reward, Pei-tê said: "if you can pull my leg, I suppose I can pull yours." Toba Li-lu-ku died in the year 401, and was succeeded by his brother Nuk dan [傉檀].

The above chronicle of the doings of these semi-barbarous rulers in north China is, so far as it goes, somewhat dry in interest and disjoined in execution, but it is of importance to have the names and origins of these Tartars on record with a view to the ultimate solution of various questions connected with their migrations and language. M. Piton has been going over some of the same ground in the *China Review*, and, it is satisfactory to see, with almost identical results.

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## CHANGTE FU IN HONAN.

BY REV. B. BAGNALL.

CHANGTE in N. Honan is the nearest fu city to the south-western part of Chihli, and being on the great plain is easily reached by cart from any part of this province. There is also water communication from Tientsin, as the river Hêng flows within 5 *li* of the north gate, but is only navigable at this part for very small boats, not a few of which carry coal and stone (procured from hills about 40 *li* from the city) from Changtê to the towns and cities on the banks of the stream in Shantung and Chihli.

Chang-tê seems to be doing a considerable trade, and is a good-sized place, although it only possesses one busy street; this street, however, runs from the north gate to the south, a distance of at least a mile, and extends to about the same distance beyond. I should roughly estimate the population at from 100,000 to 120,000.

There are a few Roman Catholic families residing in the city, but there is no mission station nearer than 50 *li*. A man stated—without being asked—that the people had no objection to the religion, but that the officials had always hindered. He also said he thought it would not be difficult to commence work there.

On my way from Peking to Changtê via Tientsin, I went through a part of Shantung, calling at P'angkia chwang, and through the narrowest part of Chihli at Taming fu; from which city it is 90 *li* to Linchang hsien, the first city in Honan, and another 90 *li* to Changtê. On returning I proceeded directly north to the city of Ts'ichow in Chihli, distant only 70 *li*. This is the nearest city in Chihli to Changtê and is on the great highway from Honan to Peking via Chêngting and Paoting fu.

As Honan is celebrated for its anti-foreign tendency, it might seem desirable, in the case of opening work at Changtê fu, to first get to some near point in Chihli; say Ts'ichow directly north 70 *li* as already stated, which has the advantage of being on the main road; or at Taming fu, distant 180 *li* east, which has the greater advantage of having a navigable river within at least 7 miles of the city.

I found the people all around this district remarkably friendly and civil; and as a proof of the good behaviour of the citizens of Changtê, I would mention that there was a large fair being held outside of the north gate, and in the evening, returning from the city to my inn, I met the whole throng entering the city; and

although I could scarcely make my way against them, and must have passed four or five thousand people, I was not insulted in any way, and did not hear a single improper remark,—of course “*kuei-tsü*” excepted.

Changtê fu is distant from Peking direct 1200 *li*, and about the same from Tientsin by road. The nearest mission stations of the A.B.C.F. Mission being Pangkia chwang north east 520 *li*, and Paoting fu more to the north about 860 *li*. Although the M. E. Mission has out stations at Hankwan hsien, a little nearer.

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ANTITHETICAL COUPLETS FOR THE CHINESE—AN APPEAL FOR HELP.

By ARNOLD FOSTER.

EVERY one who knows anything of the Chinese and their customs, knows what frequent use they make of aphorisms and moral maxims written in the form of antithetical couplets or parallel sentences. Sometimes these sentences are written on strips of coloured paper and pasted up at the entrance of houses or elsewhere, sometimes they are written on scrolls and hung up on the walls of rooms by way of ornament, just as we hang up pictures or illuminated texts and verses. At New-year's time these couplets are in great demand, and many persons who can write a good hand find profitable occupation in sitting at stalls in the street, writing and selling couplets suited to the season. On the occasions also of birthdays, marriages, and funerals, at the opening of a shop or removing to a new house, the Chinese like to hang up couplets relating more or less directly to the event, and at these and other times scholars and literary men often make presents to their friends of scrolls on which some poetical or complimentary sentences are written in the favorite antithetical style. In a little book which I have before me entitled 臨池一助集聯 it is said that “A book of parallel sentences is the first requisite of writers who wish to make complimentary presents;” but in as much as really good sentences are not easily made, this little book professes to supply a good selection of sentences ready made and suited to all manner of different occasions, which may either be used as they stand, or may be modified to suit particular circumstances. A glance at such a book as this, or at any collection of couplets intended for general use amongst the Chinese, will show that many of the sentences

which compose them have either every little meaning at all, or a meaning that is fantastic or absurd, while in some cases, as might be expected, the underlying sentiment is essentially opposed to the spirit of Christianity. The people who buy and who use these scrolls are often quite ignorant of what they mean, and some amusing stories are told of practical jokes played on unsuspecting persons by means of them. Thus on one occasion a village school teacher having been rudely and uncourteously treated by the father of some of his scholars, took an opportunity of revenging himself in the following manner. The offending parent wishing to put up some sentences on his door posts at the new year, went to the teacher and requested him to write some suitable ones. This the teacher cheerfully agreed to do, and wrote the sentences 滿門生無足, 一家牛出頭. The reader of Chinese will at once perceive the play on the characters 生 and 牛, and will see that in a double pun the whole family on whose door the sentences were to be pasted are denounced as 牛 or oxen! The man for whom the couplet was written being an illiterate man and unable to read, easily fell into the snare which had been laid for him, and pasted up upon his doorway the village teacher's description of himself and his family; he was much disconcerted, however, when his friends who came next day to pay their respects to him at the new year, all began to laugh immoderately at what they saw written at the entrance to the house. At length one of them explained to him the joke which had been played upon him, whereupon the injured man, of course, had a quarrel with the village school master on whom he vowed all manner of vengeance.

This story illustrates the careless way in which uneducated Chinamen often apply to writers of scrolls for sentences which they can hang up in their houses, and accept implicitly what is given to them without understanding the meaning of the characters employed. My friend Mr. John told me on one occasion that when visiting a Christian in the country about new year's time, he noticed pasted up at the entrance to the house some sentences that were of a directly heathenish and un-Christian tendency. He asked the master of the house if he knew what the couplet which was written on his doorway meant. The man replied that he did not; he had bought it believing it was something good but he could not himself read. Mr. John then explained it to him whereupon the man tore the characters down, saying that if that was what they meant he would not allow them to remain there. It is to be feared that not a few of our illiterate Christians must be continually, through simple

inadvertence, putting up in prominent places in their houses mottoes and maxims which, however admirable from a heathen stand point, are utterly out of place in the house of a Christian. The idea has been suggested to me that it would be worth while to make a collection of couplets, suitable for the use of Christians at New-year's time and on the other occasions when scrolls are in requisition amongst the Chinese, and the object of the present paper is to appeal for help to my brother missionaries in all parts of China in carrying out this suggestion. There are numbers of native Christians who are competent, and who would be willing, to render help in a matter of this kind, and I should feel greatly obliged to any missionaries who would invite from their converts contributions to my collection. I propose to arrange such couplets as are suitable under different heads according to the occasions to which they relate, and then to offer the collection in the form of a book to the Hankow Tract Society for publication. I should like, if possible, to have the book finished and in circulation before the end of the present Chinese year. I believe that such a book would supply a need in our Christian literature, and would be of great use. It is not at all my wish to confine these couplets to sentences inculcating distinctively Christian ideas, although I should like to have a good supply of such sentences, but any couplets expressing healthy moral or poetical sentiments will be welcome, and I hope the book may obtain a circulation and be of use outside the Christian Church. I would add that I do not want couplets that are not written according to the proper laws of Chinese composition. I have sometimes seen scrolls written by native Christians which, although unobjectionable and even praiseworthy in regard to the sentiment they expressed, would at once strike a Chinese scholar as inartistic and incorrect in point of *style*, being written in defiance of the laws which should regulate the tones or the antitheses in this class of compositions. Contributions will be acceptable from any quarter, native or foreign. Although I cannot promise to make use of any and every couplet that may be sent to me, yet as I wish to give as large a variety as possible, I may safely say that all sentences which are at are all suitable are sure to be published.

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**KIACHTA.**

BY REV. J. GILMOUE.

**I**N approaching from the south the first that the traveller sees of Kiachta is its great and lofty church, magnificent with domes and dazzling with white, standing on high ground, towering aloft and looking away out over the plains of Mongolia, as if bidding defiance to all the Buddhist temples and saying, "I am coming to claim the land." Unlike the majority of the Buddhist temples it looks grand even on close inspection, and well it might, having been built by the merchants, it is said, at a cost of half a million roubles, over sixty thousand pounds.

Kiachta is situated close to the frontier line that divides China and Russia, and consists of warehouses, Governor's residence, and merchant's houses, with a population numbering not more than a few hundreds. The traveller is surprised at the smallness of the place, but soon learns that some three miles farther inland is a Russian town called Troitsko Sabska, with a population of some two or three thousand, perhaps more than that even, where are situated the post and telegraph offices, where are the homes of most of those engaged in the international trade of the place, and where, in all probability, the traveller will have to go if he wishes to find lodgings.

What interested me most on my arrival at Troitsko Sabska was to find that two of its residents were British subjects, namely Mr. Grant, a Scotchman, and his assistant, Mr. Hageman, an Englishman. It has been said that when the north pole is reached, a Scotchman will be found sitting astride of it, and it was a striking instance of Scotch enterprise and perseverance to find Mr. Grant settled in a prosperous business in this remote frontier of Siberia, married to a Russian lady of position, and surrounded by a family of thriving and beautiful children. From Mr. and Mrs. Grant I received the greatest kindness, being entertained by them both in Kiachta and at their country house, where I had opportunities of studying the Buriat language among the natives. Mr. Hageman I found equally kind, and many were the good offices he performed for me during my stay in Troitsko Sabska. Mr. Grant had a large business embracing many branches, but he went first to Kiachta to establish a courier agency across the Mongolian desert, by which means telegrams, sent from London to Kiachta by wire, were forwarded by horsemen across the desert or conveyed by Chinese

couriers from Kalgan to Tientsin, whence they were taken by steamer to Shanghai. When I visited Kiachta the more direct telegraphic communication with London had not been established, and the Mongolian couriers were still riding over the desert with the "swift letter." A wealthy Mongol was contractor, had horses in waiting at certain stations along the route, and when a mail arrived from north or south, the tired rider, throwing himself from his exhausted horse, handed the packet to his waiting comrade, who, mounted on a fresh steed, which for the most part stood ready saddled, was soon hurrying over the plain. Horses were frequently changed, but a rider was supposed to hold out for a day and a half or two days, and had orders, it would seem, to drink as much tea as he liked or could get, but was forbidden to eat food, lest he should get drowsy or fall asleep and detain the mail. The stipulated time from Kalgan to Kiachta was about eight days, and there was a fine exacted for extra delay.

The weekly couriers were pretty regular in the time of their despatch, and being, expected at the various stations, were waited for, but, in addition to these regular mails, special telegrams could be sent at any time by special couriers, and the sudden arrival of one of these at a station where things were not in readiness, acted like an electric shock on the inhabitants. Immediately there was shouting, running and hustling about. The horse was to saddle, perhaps even to catch. Loss of time meant loss of silver, and a short interval was sufficient to fit out a man and horse and send off the little packet. When the mail was fairly off the assistant Mongols would slowly re-enter their tent, wondering again whatever could be the contents of that mysterious little parcel which was of such importance that foreigners were willing to pay so handsomely for its rapid transmission. The laying of submarine cables put an end to all this, and the trans-Mongolian telegrams are now a thing of the past.

One of the first places visited in Traitsko Safska was the post office, where I found letters awaiting me. During my stay I had frequent occasion to revisit it, and the ceremonious process to be gone through in posting letters in this Siberian town would rather astonish those accustomed to drop mail matter into letter boxes in Britain. The door in the porch opened into a hall where hat, gloves, and overcoat had to be left. Divested of these it was permitted to enter the office, where it was necessary to behave as in a drawing room, first saluting and shaking hands with the postmaster, then sitting down to the important business of posting a letter! This business concluded, hand shaking, salutation and leaving had again

to be performed ; then it was permitted to leave the presence of the portrait of the Emperor which graced the room and in deference to which it was supposed that such formal constraint reigned in the place, and resuming the garments left in the hall, the visitor was at liberty to pass the soldier on guard and depart, wondering what the postmaster would think and say if he could visit London and see the hurry and bustle at the central post-office towards closing time.

But though the ceremonious nature of posting a letter at Kiachta may be amusing, the Russian postal system is complete and convenient, and the rate not expensive. In the empire itself money in the shape of rouble notes can be safely and expeditiously conveyed to all parts in registered letters, and from Kiachta regular mails are run across the desert to Urga, Kalgan, and Tientsin, carrying letters three times a month, and books and bullion once a month. The "heavy mail," as it is called, which carries money and valuables, is escorted by two soldiers, but the ordinary mail, which leaves every ten days, is entrusted to native couriers. The postage is cheap, and residents in Kalgan, Peking and Tientsin, by availing themselves of this Russian mail, can communicate with America, Britain, and postal union countries generally, for seven kopecks or two pence half penny per letter of half an ounce.

Troitsko Sabska, like Kiachta and most Siberian towns, is built almost entirely of wood. Good houses have double windows, and with the great brick stoves and unlimited supplies of fuel the interiors are very warm. The stove fire is lit only once a day and the mass of masonry heated up to such an extent that it keeps hot for twenty-four hours. Russians in Siberia, when they go out in winter, cover themselves head and body with furs and thrust their feet into great warm over-boots, but indoors clothe lightly, and warm up their houses to a degree that is uncomfortable to a European ; and though the firing of the apartments in which I established myself after returning from Mr. Grant's country house was included in the rent, I had a continual struggle with my landlady to get my rooms kept cool enough, and it was only after repeated and vigorous remonstrances, made sometimes in pantomime, sometimes through the kind offices of an interpreter, that I succeeded in having the temperature lowered far enough to be endurable.

My landlady was an aged widow who lived in the house with her three unmarried daughters, the youngest of whom seemed past middle life. To oblige me they fired my stove less than their own, and the difference of warmth between my part of the house and

theirs was so great that they often seemed to shrink from the cold as they entered my room.

The most lively part of Troitsko Safska is the Bazaar, the front of which consists of a range of rather imposing buildings, stores in which a large part of the contents exposed for sale are of European manufacture. The rest of the shops are little more than stalls and about half of these are held by Chinese. The signs, advertisements, &c., are for the most part printed in Russian, Mongolian, Chinese, and Tibetan, and in the shops, stalls, or open stands, may be bought all the necessaries and many of the comforts of life. That among the many articles exposed in winter for sale which appears most curious to the stranger is milk frozen in shapes like cheese and sold at so much per mould.

The inhabitants of Troitsko Safska are mostly Russians. There are Buriats not a few but they live in houses like Russians and speak the Russian language. No doubt numbers of the inhabitants are exiles who, in place of being sent to prison, are condemned to expiate their crime by living in Siberia. All these are under the eye and control of the Police master. He knows the history of their cases but keeps the secret, and residents employ men whom they know to be banished as criminals but of whose crimes they can learn nothing more than the individuals themselves choose to divulge, and it is to be supposed that many who are communicative enough to tell anything of their history are guilty of acts more serious than they state in their narratives. An inconvenience necessarily arising from Siberia being in so far at least a penal settlement, is, that no one, bond or free is at liberty to leave the neighbourhood of his abode and travel to any great distance without first notifying the police master and obtaining his consent. Among some of the back streets were visible Jewish signs but whether these Israelites were criminals or adventurers I did not learn.

It is said that of those who come on compulsion many remain from choice, and thus it may happen that many of the native born population of Siberia are the descendants of those who in the first instance were sent there for their crimes, and if we leave political cases out of consideration altogether, a great deal may be said in favour of this system of punishing wrong doers. Suppose that some young man in some Russian city, led astray by bad companions, gambles, embezzles his employers' money, is prosecuted and condemned for it. Is he not better circumstanced, and has he not more opportunity of retrieving himself by being sent to a Siberian town than he would have if he became the inmate of a jail? Siberia is

cold in winter and its population is sparse and scattered, but it is in itself a fine country, healthy and plentiful, and it is said that military officers who have lived fast and spent too much money, often seek Siberia appointments that they may recover themselves. The main part of the suffering endured by any convict relegated to such a part of Siberia as that around Kiachta—that is supposing he finds suitable employment—must be the thought that he cannot leave the place, a condition of residence which would disenchant the most desirable of countries and make one's native land itself unendurable. Leaving therefore, as said above, political banishment altogether out of the question, Russia might with great reason contend that in sending criminals to Siberia, while she punishes crime with no light hand, she neither crushes nor debases the criminal and gives him facilities for returning to respectability which more civilised countries find it difficult to afford to such as transgress their laws.

In many Siberian towns the most prominent architectural features are the churches, and one of the most noticeable characteristics in the social life of the Siberian Russians is the great number of Holy days which they observe. I was informed that as a rule in addition to Sundays there are about three holy days to every two weeks, that is, counting Sundays, about one day in three is considered sacred. This may be an exaggeration, but holy days recur so frequently that in making business arrangements, it is always well to make sure the proposed date is not a holy day. In addition to public holy days there are numerous holy or semi-holy days observed in families, such as name days, and on one occasion a concurrence of public and private holy days delayed some domestic arrangements of my landlady from Friday of one week till Saturday of the week following. The evening before any holy day is also considered sacred, and I used to know when the following day was a festival by coming in to my room in the evening and seeing the lamp, which hung in front of the metallic picture in the corner, trimmed and burning. So largely does observance of holy days enter into the social life of the Russians as seen in Siberia, that there may be some truth in the saying which would have it that Russia has not reformed her calendar, but dates her time twelve days behind the rest of the world, because any attempt at changing to the new style would be resented by the ignorant as an attempt to shorten their lives by the number of the days in question, and by the pious as a defrauding of the saints whose anniversaries would thus be passed over without celebration.

This over doing of religious days is followed by just such results as might be expected. Attempting to observe too many none are observed well, and Sunday is considered as nothing more than one in a crowd of holy days none of which are kept sacred. The religious part of the observance of any holy day seems to consist in attending church, after which the busy man goes to his business and those who have time on their hands betake themselves to cards.

The inhabitants of Kiachta and Troitsko Safska are a highly convivial people, the drinking of the tea, for the import of which the place is famous, seems in no way to lessen the consumption of spirits; social gatherings seldom break up till very late, frequently not till morning, and on some occasions are prolonged into the forenoon. Cards seem indispensable at every party and it is said that very large sums money sometimes change hands in a single night.

All the world has heard of the Russian bath and a bath house formed part of the belongings of almost every house of consequence in Troitsko Safska. After a delay occasioned by a succession of holy days, the bath house belonging to my landlady was heated up for my use, and with an old Buriat as attendant, I repaired to it curious to experience sensations I had heard so much about. The bath house was a little low hut standing in the courtyard separate from all the other buildings. Its great brick stove had been fired up during the afternoon and on entering it from the bitter cold of the court yard the heat felt stifling. The main piece of furniture which the room contained was a stand such as green-grocers have for displaying their vegetables, this one having only two shelves, one at a moderate height and one high up near the ceiling. Following directions I had before received and the instructions of my old Buriat, I was soon stretched on the upper bench while my attendant kept the hot air in contact with me in rapid circulation by briskly moving a broom of birch twigs with the leaves on. From time to time water was thrown on the hot stove, the little room was filled with steam and I was perspiring from every pore. By and by, supposing that I had enough, I descended and was about to dress, when suddenly I felt so ill and queer in the head that I could only put on my overcoat and slippers, run across the court, and rush up to my room, being almost unconscious by the time that I reached it. Some tea soon revived me to the great relief of my poor old landlady who was afraid that I was about to die on her hands. The mischief had been caused by the chimney of the bath-house stove being closed

before the wood was sufficiently burned away, a device by means of which the requisite heat was raised with a saving of fuel, but the gas from the glowing charcoal in place of escaping was confined in the room ready to do its subtle work. The same economical device practised at another time on the stove in my lodgings produced a like effect only much more slowly and gradually. I was reading with my Buriat teacher when the gas began to take effect and the sensation produced was peculiar. The Mongols in describing the sensation of numbness are very fond of saying that they feel just as if the limb affected was not part of their own body but belonged to some one else. This was exactly the feeling with regard to the intellectual faculties that marked the growing power of the poisonous gas. First, thinking was an effort, then at intervals all control of the thinking faculties would be lost consciousness however remaining, and these symptoms went on increasing till, suspecting the cause, I rushed out into the open air, the last and only cure for poisoning by charcoal. During my residence in Troitsko Safska I had the fortune to experience an earthquake, not an infrequent phenomenon, it would seem, in Siberia. While lying in bed about six o'clock in the morning, all of a sudden a terrible commotion arose in the house. Knowing that three soldiers who were billeted on my landlady occupied a small room immediately under mine, my first half awake idea was that these three men of war had quarrelled, seized each other by the throat, and were making the whole fabric of the house vibrate by the violence with which they mere banging each other against the wooden partitions that bounded their narrow quarters. A few seconds more of increasingly violent shaking made it manifest that the cause was deeper than the room below, and the vibration soon became so violent that sand was shaken down from the joints of the boards that formed the ceiling of the room. As the quaking did not cease but went on increasing and it seemed just possible that the tall brick stove might be thrown down on to the foot of my bed, I jumped up, and in my great coat rushed down stairs into the yard where I met a native, who walking unconcernedly past seemed much more startled by my unexpected appearance than by the earthquake. The motion having now ceased I returned to my room and found the oil lamps hung by chains in front of the sacred pictures swinging about violently. The natives said that a second and more violent shock might be expected but none came.

As most of the inhabitants of Siberian towns live in log-built houses, earthquakes cause them no uneasiness, the construction of their dwellings being such that though thrown almost over on their side, the inmates would not, except for the brick stoves and furniture, be in much danger of being crushed; and instances may be seen of people living quietly and permanently in houses which have sunk down on one side and tilted over to a degree far beyond that at which any stone or brick built house could be held together. Churches are, for the most part, built of brick, there are also a few houses of similar construction, and when great earthquakes come these suffer while the ordinary log houses escape.

This wooden architecture combined with the great dryness which characterises the climate of the country round Kiachta, renders the towns liable to suffer more from fire than earthquakes, and it is no uncommon thing for a Siberian, rich in house property, to be made comparatively poor in one night, by some great fire reducing whole streets to ashes. A great part of Kiachta, it was said, had been burned to the ground some time before I visited it, and both Kiachta and Troitsko Safska had an efficient fire brigade, and a signal station on high ground between the two, by means of which the engines of the one town could be instantly summoned to assist in subduing any fire that broke out in the other.

The ignorant populace, and even many who ought to know better, have a practice of suspecting strangers of being the origin of any fires that may break out in the towns where they reside, and I was duly warned not to be a spectator of any conflagration that might take place, a warning that was rendered all the more impressive by being supported by an instance in which a stranger looking at a fire had run some considerable risk of being himself thrown into the flames. Happily no great fire took place while I was in Troitsko Safska, though I frequently heard the rush of the engines passing my lodging. They may have succeeded in subduing the beginnings of fires, but more probably their frequent turn-outs were in response to false alarms given by the authorities on purpose to keep the men in practice and at their post, by testing the rapidity with which they could present themselves at any given place when suddenly called upon by night or day.

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## THE OLD CHINESE PRONUNCIATION.

BY REV. J. EDKINS, D. D.

**T**HREE is no reason to doubt that the main points in the old Chinese pronunciation have been satisfactorily settled. This would appear from the mode in which this question is treated in almost all recent books on the language and literature which touch upon the subject. Klaproth was apparently the first to notice that the Canton dialect is older than the Mandarin. To this conclusion he was led by observing that foreign words are more like the corresponding Canton words than the same in Mandarin.

Remusat divided the language into two parts, Mandarin and *Ku Wen*, or the old style. But he did not enter on the question of the old pronunciation.

After I had been in China two years I noticed that the distribution of tone classes in Fukien is the same mainly as at Shanghai. In the dialect of Shanghai words in which initials *b*, *g*, *d*, are used are all pronounced in the lower series at Amoy. Also the final *k* heard in certain words is heard in the same words at Amoy. Two or three years later I noticed that in phonetically written characters the final letters *k*, *t*, *p*, *ng*, *n*, *m*, are really antique and primitive. A phonetic ending in *p* tells us that every word in which the same phonetic occurs was also in primitive times pronounced with *p*. Thus the phonetic characters speak to us down a space of four thousand years telling us how the inventors of the characters pronounced those characters when they had invented them. I also appealed to the rhymes of old poetry and to the Japanese, Corean and Annamite transcriptions as witnesses to tell us what the old Chinese sounds were. Kanghi and various tonic dictionaries were referred to as repositories of the old pronunciation with initials and finals complete provided by means of the syllable spelling which China received from India about the 4th century.

These views were accepted and advocated by Professor Mohl, editor of the *Journal Asiatique*. No philologist that I know of ever made any objection to these results or to the method employed in arriving at them. M. Leon de Rosny entered on similar inquiries and pursued much the same method, being early convinced from his knowledge of Japanese that the south dialects of China are older than the Mandarin. So far as I am aware no philologist has opposed him or me or published any other hypothesis as to the nature of the ancient sounds of the Chinese language.

When Dr. Legge published his translations of the Classical Odes, he adopted the six finals *ng*, *n*, *m*, *k*, *t*, *p*, as belonging to the

old poetry and referred to Twan Yütsai's views on this subject of which I had given an account in my Mandarin Grammar. Much credit belongs to this native author, for it was he that discovered the history of the gradual formation of the tones which I have adopted, explained, and expanded in my Mandarin Grammar. This theory of the gradual appearance and perpetually increasing influence of the tones is also in the position of never having been objected to by any philologist and in being the only hypothesis published anywhere on the subject. It is confirmed by the discoveries of the late Dr. Jaeschke\* who has shewn that in the Tibetan language tones are of modern introduction and that their influence is increasing as time goes on.

In the concise Kanghi of Dr. Chalmers the six finals above mentioned are retained as belonging to the old language. Dr. Chalmers also recognizes in his correspondence with me that the ancient initials are retained in the central Chinese dialects.

The Professor of Chinese at Leipsic, Conon von Gabelenz in his Grammar accepts the same six finals as belonging to the ancient language, but does not take up the question of the initials. Professor Pott of Halle in reviewing my work on the Chinese characters accepts the views there explained on the old Chinese language.

The late Dr. Williams in his dictionary made use of forms of ancient sounds prepared by me at his request. In fact no important work on the Chinese language opposes the above mentioned views on the ancient sounds, or suggests any new theory on the subject.

The early Hindoo Missionaries transcribed in Chinese not a few Sanscrit words in books translated from that language and some of the books are still in existence. It appears from these books that the Chinese of the first century and later times had not only the same finals above referred to but also a double set of initial letters like those of Kiangsu and Chekiang. *B*, *g*, and *d* together with *j*, *z* and *dj* existed as initials in the metropolitan Chinese of those times. The north country Chinese had then the same sort of initials that we hear in Soochow and Hangchow at the present day. Such a result as this was not at all to be expected and many students are incredulous still but all the facts are in its favour. The Japanese speaks for it. Kanghi's dictionary and the 36 initials speak for it. The Cochin Chinese transcription to some extent speaks for it. The broad development of the system of sonants which reaches more or less continuously all across China from Ningpo and Shanghai to the borders of Szechuen speaks strongly for it. Here is an example. The Hindoos in China would adopt the character 佛 for Buddha

\* For many years a Moravian Missionary in Ladak.

because it was like it in sound. It was therefore *Bud* or *But* for *t* final would be near enough in the absense of final *d*. It is curious that the Amoy people still say *Put* for Buddha, and this is, we can understand, regularly descended from the sound *But*, which in the Han dynasty would be heard throughout China. Every one who consults Kanghi's dictionary and knows this law viz., that the sonants of the middle dialects are a survival of old Chinese will find it easy to understand the syllabic spelling. The usefulness of that dictionary to the student is materially increased by acquiring a key to the registered spelling. The Mandarin pronunciation is never recognized in Kanghi's dictionary. It is always the old Chinese sounds which are there regarded as having authority. The reason of this is obvious when it is remembered that the initials and finals now lost from the language were not lost till after the T'ang dynasty.

The safe results of research into the old Chinese pronunciation may be stated in the following manner.

1. The Mandarin tongue is six or seven centuries old being of the same age as the Mandarin literature. The novels, plays and some philosophical and religious books are in Mandarin. The Mandarin dictionaries are such as Wu Fang Yuen Yin, Chung Yuen Yin Yün.

2. Kanghi's dictionary, the Pei Wen Yun Fee and all the old tonic dictionaries give a pronunciation to the characters which is that of the old language from the T'ang dynasty upwards when the words had thirty six initials and six final consonants beside vowel finals. If any student in reading the syllabic spelling in these works adopts the Shanghai initials and the Canton finals he will approach closely to the ancient sound.

3. The peculiarities of the Corean transcription of Chinese sounds, with those of Japan and Annam spring from the fact that when they were made the Chinese language was, so far as sound is concerned, like what Kanghi's dictionary makes it to have been.

4. The works of Twan Yüts'ia and Ts'ien Tahing have shewn that many changes have taken place in tones and letters between ancient and modern times. In regard to tones it may be safely said they are a gradual growth; at first there were none; P'ing sheng and Ju sheng were first formed. Then Shang sheng appeared and is found in the Book of Odes. Later on the Ch'ü sheng comes on the stage, but it was absolutely unknown in the time of the Classics.

5. The greatest revolution in the structure of the language that has taken place has, so far as appears, been in the pronunciation of the Mandarin tongue which has included the extinction of the Ju sheng, and with it the useful finals *m*, *k*, *t*, and *p*. Thus the Mandarin has departed farther from the original type of the

language than any of the central and southern dialects. It has acquired softness at the expense of distinctness and been under the necessity of using double words instead of single ones for fear that the meaning should not be conveyed. For example the absurd word *tungsi* "thing" would never have been wanted but for the loss of initial *m* and final *t* from the old word *mut* 物.

When Mr. Parker says (*Recorder*, Vol. xv. No. 3 May-June) "it is the problem for philologists to find out what the initials and "finals in Kanghi's dictionary were" does he forget that the preface to that dictionary states or implies that they were adopted from Sanscrit? In that case what the philologist has to do is to accept the fact and make the best use of it he can. I thank Mr. Parker for his example of the colloquial pronunciation of *heu* (how) "thick" in Wenchow. It is *gau*. *H* proceeds from *k* in the upper series and from *g* in the lower. The Fukien sound *kau* is less near to the ancient sound. This is because the sonant initials have in that province changed to surds. The Wenchow example is of extreme interest as a survival of an old sound. If it were in the Shang *sheng* as it was anciently and not in the Chü *sheng* it would be still more interesting. The position of Wenchow accounts for the fact that its dialect partakes of the characteristics of the old middle dialect in having sonant initials, but shares also in some of the peculiarities of Fuchow as in this case. I once wrote down the pronunciation of a fortune-teller from Nanking in Kiangsi, who used the sonant initials and the six consonant finals. I felt convinced that here was proof both that the six final consonants formerly prevailed north of where they are now found and that the sonant initials also once extended to the south of their present boundaries. The accumulation of such facts makes up sound philological demonstration.

Should any one desire to know why 厚 *heu* "thick" is now a *chü sheng* word, but is in Kanghi in the *shang sheng* he will find the reason in the fact that the formation of the *chü sheng* tone class is now being completed in the Mandarin language. In old dialects the initials *g*, *d*, *b*, *zs*, *zh*, are still occasionally found in the *shang sheng*. In the T'ang dynasty all this group of words including such words as 善 *shan*, "good" 後 *heu*, "after" were still in the *shang sheng*. Information on this subject is given in my Grammars.

The acceptance of the fact that Mandarin is a new language is an essential preliminary to the question of the place of the Chinese language in philology. It is of course a very different matter to compare Chinese in the Mandarin form of it with other languages, and to form the same comparison when it is understood that the initials of the middle dialects, and the finals of the southern dialects make up together the genuine ancient and primitive type of Chinese speech.

When we have arrived at this solid platform the relation of the Chinese to the neighbouring languages Turanian, Himalaic and Indo-European may be studied with a fair chance of success. This may be made plain by an illustration. Cutting was a process known to the inventors of words and several roots having the sense, cut, strike, cut off, cut out, cut through and so on, exist. But these roots if they want final letters, are too stunted and imperfect for use. For example 割 *kat*, "to cut down corn," "cut," "cut off;" 削 *sia*k, "cut off," "trim down;" 刻 *kek*, "to cut characters," "engrave;" 切 *tsiet*, "to cut in slices." These and other words of similar meaning are in a much better condition for etymological research when the final letters are restored than as they are heard in Mandarin. The problem before the philologist is to account for the roots, and the most natural explanation of them is to suppose that the sound heard in cutting or beating was imitated and so a word was formed. In order that a word may keep its footing in language it must be distinct in meaning and utterance. The human agent made his word sharp and clear and this helped it to perpetuate itself. *Kat*, and *sak* each meaning to "cut" are both of this kind and consequently they have kept their place to the present time. Roots need to be clearly defined in order to live.

When the roots have been determined it will be necessary to add an investigation of the history of grammatical forms in Chinese. This becomes clear when the old grammar is compared with that of Mandarin. There has been a collection of these forms made in Bazin's grammar of the Mandarin and in mine; from this it appears that there has been taken place in Chinese not only an evolution in sounds resulting in the Mandarin pronunciation but of grammar resulting in the *kwan hwa* as an idiom or body of idioms.

Proceeding from this basis I went forward to the wide question, is the Chinese connected originally with the neighbouring languages? Among the points mentioned in China's Place in Philology was the Turanian syntax of Sanscrit prose. The verb is found there at the end of the sentence. The adjective precedes the substantive. All prepositions become postpositions. Bishop Caldwell in preparing the second edition of his comparative grammar of the Dravidian examined this question and adopted the conclusion that the syntax of Sanscrit prose may be probably traced to Dravidian influence. Bishop Caldwell has resided about forty years among Indian races and has given special attention to their languages, so that his judgment in a matter of this kind is of considerable importance. If he and I are right in finding a Turanian influence in the formation of Sanscrit syntax, then the linguistic families which have been formed by

philologists are not so widely separated from each other as has been supposed. If Indo-European languages may rest for their syntax on some other group, languages of that group again may rest on some more ancient type for words or for syntax. But this older language may be one which stands in close relation to primitive Chinese. Thus the way may be opened for the ultimate identification of Chinese with the other great linguistic types of Europe and Asia.

But it may be said that some philologists refuse to entertain the question of the ultimate identity of the Chinese vocabulary with other vocabularies. One reason why philologists refuse to do this is the essential unlikeness of roots in the respective families. In Hebrew and other Semitic languages roots are dissyllabic. In Chinese they are monosyllabic. In the Indo-European family it is not yet clearly understood what is the ultimate form of the roots. The Sanscrit professor at Cambridge told me that the proper form of Sanscrit roots is not yet satisfactorily defined. It is about to be brought up afresh for discussion. At present many roots are a vowel or merely a consonant and vowel. But if any means can be employed to give to roots sharper limits this should be done. In Chinese the modern arbitrary destruction of the finals is very inconvenient to the investigator. The lost finals need to be restored to their places before satisfactory conclusions can be drawn. The Chinese roots have distinctly the appearance of having been formed when man was possessor of the wheel as an instrument of varied application in the arts as in grinding. Men had then working grindstones and used the wheel in making pottery. We can come pretty nearly to the initial sound as introduced in those ancient times into language. Grind was *ma* 磨. It was also *dut* 鐵 and *dun* 輪. *L* is not a letter we can be satisfied with. It is but an alternate for *d* which therefore it is better to adopt here. At first *dut* would be *du* or *dut* for how can we say decisively which was then the favourite form. But what we can learn by historical investigation is that *dut* became the favourite through an effort of the language to maintain or attain sharp definition. Ages passed away and the *t* was dropped and the *d* became *l*. In the same way we have 車 *kü* and *kut* also "wheel" and 圖 *k'ien*, "circle." If we say the Chinese roots for wheel, grind and circle are five, viz. *ma*, *dut*, *dun*, *gut*, *gun*, we arrive perhaps at a sort of ultimate fact anterior to the time of the separation of surds and sonants when the distinction between *k* and *g* and between *d* and *t* was still undefined. There are not wanting indications in Chinese that the final *n* and *t* were anciently interchangeable. If this was the case when these roots were in a state of gradual consolidation the forms *dut*, *dun*

may have been originally one. So also with *gut* and *gun*. By this sort of preparatory process the Chinese roots may be brought into a state fit for the use of the comparative philologist. The same needs to be done on the Indo-European side with the roots of that family and also with the Semitic roots. If we compare the Hebrew *bin* "distinguish" with the Chinese *pien* "distinguish" are we to be met with a refusal to allow comparison because the Semitic roots are dissyllabic? The Semitic grammarian may call the intermediate *i* a consonant if he pleases. He does so to maintain a sort of logical consistency. With this we who stand outside of the region of Semitic logic have nothing to do. To us this *i* is a vowel to all intents and purposes. This idea that the Semitic vocabulary is essentially dissyllabic in character and cannot be divested of this character has also operated to bar the way between the Indo-European and Semitic stocks and to delay their identification. The one being monosyllabic and the other dissyllabic it has been assumed that they cannot both be identified. But as the dissyllabic character of Semitic roots is probably not primitive, so the Indo-European roots have probably, in the form in which they are presented to us, undergone a process of denudation and change and if it should be possible to restore the lost parts they may come to resemble the corresponding Semitic and Chinese roots. Another great cause of unwillingness to entertain the question is the genealogical principle of Wilhelm von Humboldt. Languages grow like trees. Each family has its own root and each language of the family is limited in its development to the traditional vocabulary. It may be said however that language is not a tree but the result of an immense number of acts of human agents who are free to adopt such symbols for their ideas as they please. If two tribes coming from different homes meet and agree to live together their idioms, if the tribes are respectable in numbers and intelligence become mixed and form a composite idiom. Otherwise the one idiom prevails and the other decays and disappears. If languages mix what comes of the genealogical principle? Two alien principles combine and there is a double origin. For example in English, French words and French idioms have come into use. The *h* has been dropped through the greater part of England on account of French influence. Here is a law acting in English not in agreement with the single genealogical theory. To avoid this dilemma it has been suggested that the English have dropped *h* through Teutonic influence acting genealogically. Kuhn in his German grammar of the English language announces French influence as the cause. Professor Sayce holds this view and doubtless many others do so. Hence it may be regarded as probable that the genealogical theory of linguistic development will soon have to be

modified. In this case perhaps the objections of Professor Whitney and of Professor Pott to the possibility of a common origin to the languages of Europe and Asia will not be so strong as they now are.

To meet these reasons against entertaining the question the Chinese roots ought to be collected and classed for convenient reference. When this is done the objection to the identification of the primitive vocabularies will perhaps not be held so strongly for the number of cases is much greater than most students suppose. The grouping of the roots will involve much work in the way of identification and in the weeding out of numberless duplicates in disguise.

We may however have to wait till the Indo-European roots are reduced to a more tangible shape before the comparison can be made in a complete manner. The Sanscrit occupies too high a position in the scheme of philology. It is only one child of a numerous family. Mr. Parker has surely mistaken Prof. Max Müller when he says that "Sanskrit may be taken as the quasi-progenitor of most European tongues." Sanscrit is the progenitor of several Indian languages, but not of European tongues. The mother speech of the Aryan race gave birth to Sanscrit and other languages which were transferred to Europe. Sanscrit is an aunt, not a mother, perhaps rather a cousin. If Sanscrit is only a cousin Professor Max Müller would not say she is mother.

But the philologists do sometimes speak as if she were mother and this should be corrected. We may well claim that the genealogical school should reduce the Indo-European roots to a more satisfactory shape than that they now bear. They are either not simple enough or too simple. What we want in the roots of a great civilizing race in its beginnings is simplicity in sound and clear definition in meaning. Each word ought to be clear to the ear and to the mind and also easy to pronounce. They would then be suitable for use among the tribes of our distant ancestral country on the Pamir plateau\* or other ancient home. We want to see the roots reduced by the philologists to that form. If this is not soon done it will be still our philological duty as investigators on the Chinese side to continue our work of reducing the Chinese roots to their ultimate shape. This may prove to be of the two the easier and shorter process, and this work carefully done may be of service in indicating what the Indo-European roots were. Chinese philology may become a help to European philology. If any one will look at the roots as given by philologists of good authority he will notice that some of them involve very unlikely and needlessly complex

\* The newest hypothesis says Lithuania was the earliest home of the Aryans; as an Englishman I prefer Pamir.

combinations of consonants. Judging from the history of the Chinese language any sound like *trang* has received *r* by insertion as in the Annamite language. It may be expected that in the Indo-European languages the letter *r* has become inserted in the same way where it occurs after an initial mute. In case this view be correct the roots ought to be cleared of each inserted *r* and *l* before they can be pronounced primitive.

Professor Pott in Germany has, it is said, been lecturing on the Chinese language and all questions connected with the evolution of grammar and sounds have an interest for him. Published lectures from him would be very helpful to Chinese philology. In England Professor Terrien de la Couferie accepts partially the theory of letter changes in the Chinese language and has been working *con amore* on the early forms of the characters anterior to the old seal. To these he was the first to draw special attention. He is grievously impeded by his belief in the Accadian origin of the *Yi King* and this is to be regretted because of his evident sympathy with inquiries into the evolutionary development of the characters and the sounds. Prof. Douglas advocates a very early amalgamation of aboriginal grammar with Chinese grammar. If this can be proved there is nothing in itself objectionable in it, because borrowed syntax and borrowed words are both possible but it will not please the philologists who hold strictly to genealogical development and refuse to admit that laws can exist in any other way than by genealogical descent.

Enough has been said to shew that research into the ancient sounds has resulted in some very definite and safe conclusions and that the general verdict in regard to it is on the favourable side.

Mr. Parker's paper shews by what it says and by what it does not say that students ought to learn as a fact of their course enough regarding the ancient sounds to enable them to consult Kanghi. They ought at least to know what is meant by the 36 initials and how to use the syllabic spelling. Something of the history of the Mandarin tongue ought to be acquired by all students. They should also have placed before them the peculiar verb and other forms of the Mandarin grammar, arranged as in Mr. Bazin's Grammar and much more fully in mine so that as learners of Chinese they may have the same advantage from the arrangement of facts in grammatical order which is possessed by students of ancient and modern languages in western countries. Students who fail in their examinations would have a betters chance if the necessary knowledge were placed before them for acquisition in a systematic form. If Sir Thomas Wade's Course is used without a grammar knowledge can only be acquired by continuous study over an immense expansion of letter press.

## THE ABORIGINAL TRIBES OF WESTERN YUNNAN.

BY GEO. W. CLARKE.

THE subject of the aboriginal tribes of Kweichow and Yünnan is a most interesting one. I shall confine the following paper chiefly to the above heading, except a few words about the aboriginal tribes of Kweichow. During nearly five years residence in these two provinces, I have gathered as much written and verbal information as possible. I once asked my teacher in Kweiyang fu, where did the Miaotsi, come from? He replied, "my teacher told me that they came from dogs!" This made me laugh, but he could give no proof. Some time after a Heh Miao, told me that the Miaotsi, worshipped a dog god, called, Pan Ku Ko Shen. In the time of the Emperor Kaosin, B.C. 2435, whose seat of government was at Wuch'ang, a certain rebel gave him much trouble. He promised to give his second daughter to wife to any one who would bring him the rebel's head. His majesty had a favourite dog named Panku, who hearing the offer, went out and after a time returned with the rebel's head in his mouth. The Emperor demurred at the fulfilment of his promise, but his daughter herself protested, and Panku led off his prize towards Kweichow. In the course of three years they had six sons and six daughters. The above legend I discovered in the 搜神記. This is I presume the ground for the above report concerning the origin of the Miaotsi. Whilst residing at Kweiyang fu in the year 1880, I was fortunate to obtain the loan of a manuscript volume (probably used by officials for reference) describing the location, dress and custom of no less than eighty-two tribes. Doubtless many of these tribes have long ago become extinct by amalgamation with the Chinese; though there are even now a good many tribes remaining. These people do not live in towns or cities, but in hamlets and isolated dwellings hidden away among the mountains. The traveller naturally expects to meet with considerable numbers of them, but in this he is disappointed, as he seldom meets more than three in a group, except those he may encounter at a market.

From my personal acquaintance with several Heh Miao I have gathered a very favourable impression of their character, and they are generally spoken of by those best able to form unbiassed judgment as being nice, congenial people. The habit of opium smoking

is but rarely indulged in among them, but on the other hand drinking to excess is exceedingly prevalent. They worship one supreme God, whom they say made heaven and earth. Of Him "Shang Ko Law," they have no idols, nor any temples, tablets, or scrolls dedicated to Him. In cases of theft, trial by ordeal is practised.

The eyes of the missionary of the cross gaze with longing upon these untaught unevangelized tribes, and his heart goes out to God with the constant prayer for the day to come speedily when the Gospel in all its fulness shall reach and bless these people. It is a cause for thankfulness to know that that the first fruits have been gathered. Two individuals (a man and his wife) of the Heh Miao clan are members of the Kweiyang fu Church (China Inland Mission). This brother and sister are now residing in their own village, and have been without Christian communion for over a year. In a recent visit paid to their village by Mr. Broumton, they were found to be steadfast and consistent though they had to encounter considerable opposition from their neighbours. In the same Church there is also a Miao boy who shews very clear signs of a change of heart.

Two years ago while in Tali fu, I was fortunate enough to obtain a native book written in the year A.D. 1551, concerning the Princes, Emperors and Aboriginal tribes of Yünnan, to which I am indebted for most of the following information. Sixty tribes are described, and the greater part of these are discoverable at the present time. Last year, when I was residing in Yünnan fu, I saw exposed for sale two very fine volumes of paintings representing men and women of one hundred and twenty aboriginal tribes of Yünnan and its border lands. It seems highly probable from the narrative before us and from other collateral evidence that China was originally peopled from the Indian side, and that this province of Yünnan was the home of the first colony and the nursery ground for the whole of the present Chinese Empire.

Our historian says Prince Ahiu, of Mochie kingdom in India had one son Ti Mingtso 低蒙苴. Ti Mong had nine sons, and with his promising family he moved towards and located himself in Yünnan. His sons became the ancestor of the following nations. The second Mong Tsutia 吐蕃之祖 Thibetians. The third Mong Tsulo 漢人之祖 Chinese. The fifth Mong Tsutu, had twelve notable sons, and was the probable founder of the Mongol tribes, 蒙氏之祖. (I say probable because of 氏, perhaps it should be 古, if so it is plain.) The seventh Mong Ttsulin 交趾國之祖 Annam.

The eight Mong Tsusong 白子國之祖 the ancient Yünnanese. The remaining sons were ancestors of smaller nations.

The Min Kia 民家. They are the descendants of the White Prince, who ruled about the time of the Christian era. They live along both shores of the Urh Hai, Tali lake and in the districts of Tengc'wan cheo, Langk'ong hsien, and Chaochow. They have no written character but many of them study Chinese. Their language is distinct and each district has its own dialect. They are exceedingly reserved and are fearful to have anything to do with Christianity. A French Priest told me lately, "We have not a single convert from among them: they are most difficult to exhort." The women usually have natural feet, though the toes are sometimes bound a little. The girls wear a silver ornamented head dress. A good deal of hard labour falls to the lot of the women. Formerly a good number of the men were engaged in the cotton trade between here and Mandalay. Cotton for Canton passed through the province, but this trade has fallen off very much since steamers have come to Bhamo. Cotton is sent to Canton by sea. They have a peculiar custom. Beginning in the 24th, of the 5th, moon, and continuing for several days large companies of men and women arrange picnics to the Ch'en Hwang Miau, formerly a Mohomedan mosque. Each company is led by six men playing instruments, then follow six well dressed dancers, each having a split bamboo stick with cash inserted in the slit, with which they strike the sole of the foot and the ground as they jump and twist about. Next come two men chanting prayers, and carrying willow branches draped with red calico. These in turn are followed by two men playing banjos. They begin this performance about two miles from the city and if the day be hot they may be seen regaling themselves with snow and treacle as soon as they arrive at the temple. Another distinctive custom is observed on the 24th, of 6th moon. The farmers run around the hedges of their fields with pine wood torches at night. In the city and in many villages they erect stacks of straw and set fire to them. The origin of this fire brand feast is on this wise. Once the province was divided into six princedoms. Prince Pi Loko, of Tali, an ambitious and covetous man, desired the supreme rule, and he succeeded by this plan. He invited the five princes and their sons to meet with him in order to sacrifice to their Indian Ancestor on the 24th of the 6th moon, A.D. 731. He had prepared a tower of pitch pine, and set a cordon of soldiers round about it. They performed the sacrifice, and afterwards he made them all drunk, and then set fire to the building, and they all perished in the flames.

The Lo Lo 獮猺. There are eleven tribes of Lo Lo in the province, distinguished by the prefix as follows, Heh, Peh, Hai, Miao, Ko, Ah-Cheh, Ah-Wu, Liu-Wu, Sa-Mi. Many of them live upon the mountains in the districts of Lank'ong hsien, Tenc'wan, and Chaocheo, and Monghwa ting. They have a written character of their own, but this not much used. In Tating fu, Kweichow, there is a tablet half of which is written in Chinese, and the other half in Lo Lo. In dress the men differ little from the Chinese, the women's dress however is distinct. It consists of a plaited skirt of dark calico, a short tight jacket, a large silver neck ring and ear rings, and a piece of dark coloured calico around the head, and a bit of sheepskin on the back, and they generally wear straw shoes. They are mostly farmers, and many living near to towns obtain a livelihood by cutting wood on the mountain sides and selling it for fuel. Several in the Monghwa district have taken their M.A., and B.A., degrees in both civil and military examinations. In an hill side village in this neighbourhood there is living an old Lo Lo, who is reputed to be one hundred and twenty years old. The Chinese who do business with the Lo Los speak highly of them for being of an honest and sociable disposition.

The following tribes have their habitat in the prefecture of Yongchang fu.

The Lu Ren 怒人. They are divided into two clans. The Southerners live along the banks of the Lukiang river south of Yongchang fu. This is an exceedingly malarious district, and strangers travelling through it often die. The earth is of red colour, and the temperature ranges very high. In the second moon the malarious vapour ascends in clouds. Both sexes among them have sallow and unhealthy faces. The women seldom live above middle age. The men hunt wild animals and gather gentian root for a livelihood. They pay a yearly tribute to the prefect of Yongchang, of twenty deer skins, ten donkey hides, eighty pounds of beeswax, and three hundred feet of coarse calico. The Northerners live along the north banks as far as Ahtentsi. This section is free from malarial fever. Many of both sexes tattoo themselves.

The La Wu 喇五, live in the district of Tengüeh cheo. They are farmers, living in one storey houses; the family dwells upstairs, and their cattle on the ground floor.

The Ka La 卡喇, live on the mountains near Nantien, and are agriculturalists.

The Ah Chang 阿昌, live near Nantien. Both sexes dress respectably. For purposes of divination they use thirty three bamboo splints, and the *pa kua*. After the death of an elder brother, the younger brother marries his sister-in-law. Formerly it was the custom for the widow of a chieftain to take an oath not to marry; and to starve herself to death.

The Yie Ren, 野人, live upon the mountain which forms a kind of debateable land between Burmah and China, a stretch of country two or three day's journey in breadth. In this neighbourhood the late Mr. Margary was murdered by order from a certain high official, and eighteen Yieren were sent to Yünnan fu, in cages as the scapegoats. It is this little strip of land which the Chinese government uses as the barrier against foreign goods coming in from Bhamo. A system of brigandage is very fully organised and effectually carried out, with the result of keeping this door to south-western China practically closed to foreign imports. Of course Li Siasi, the Mandarin who controls this horde, is almost powerless if applied to for protection or redress, yet strange to say his cotton caravans and also those of certain other favoured individuals are never attacked. As a consequence the business men of Tali fu, prefer to go all the way to Shanghai or Canton, or else to buy goods from Tong King, rather than run the risk of carrying their goods across these mountains. Foreign stuff from the former places is so dear that very little comparatively is sold, and that which is must of necessity be of an inferior kind to come within the purchasers power, and thus foreign goods are not eagerly bought. A neighbour of mine has just returned from Shanghai with goods. It has taken him eleven months. The distance traveled is 13,600 *li*. The return journey from Bhamo, is about 3000 *li*. I believe from what I have heard, that there are many false Yieren, *i.e.* disbanded Chinese soldiers who served against the late Mohammedan rebellion.

The following tribes live in the prefecture of Shwenning fu. The Pai Ih, 摆夷 tribes dwell in the section bounded on the East by the Lantsan river, and on the South and West by Burmah. In civil affairs they obey the Chinese, but in military affairs they are governed by the King of Burmah. There are eighteen T'usi, *i.e.*, mandarins who are subject to the Tactai at Tali fu. Any trouble among the T'usi, is a fruitful source of gain to the Intendant. When a native has an interview with his mandarin, he crawls into his presence bare headed, not daring to lift his head to look. They are divided into two clans the Wet and Dry clans; the Wet live near water and are fond of bathing, the Dry dwell on the mountains.

The females have fair complexions, they wear an embroidered skirt and a coloured head dress. The men spend much time in hunting, and the women do the field work and business. Marriage is by mutual choice and is settled by a gift exchanged between both parties. They do not use wine or opium; a little wine is sold however, but in secret. Hundreds of artizans from "Chienc'wan Cheo," (three days from Tali fu) go among them for work; they leave home in the eighth moon, and start from the Paih, for home in the third moon, to avoid the great rains. The cotton carriers and business men commend them for honesty and sociability. They are strict Buddhists. Here is another fine field for the servant of Christ. No effort has yet been made to bring them to God. The Pu Ren, 濡人, also called Pulong. They were called Penpu, from B.C. 1122-867. Some also live in the neighbourhood of Nantien. At marriages the old and young of both sexes amuse themselves playing flutes and dancing. The bridegroom erects a pole in front of his house, on which are many coloured bags of cereals, containing cash or silver. The person who takes the highest bag is called the Victor.

The Ma La 猛喇 live on the Wanglong mountains of Kintong ting. They are unclean in personal attire, and unchaste. To poison an enemy they use a decoction of bark, which causes intoxication and madness.

The Ka Wa 卡瓦 live near the Laswan river, and also in the prefecture Yongchang fu. They have been known to steal men, and offer them in sacrifice for prosperity. One route to Burmah passes through Muhan, which belongs to them. There are two clans, the Raw and the Ripe, the Raw are given to stealing, but the Ripe act as guides.

The following tribes live in the prefecture of Likiang fu. The Si Tan 西番, live along the banks of the Kinsha kiang, or Yangtsi, as far as Wiesi ting. The dress of both sexes is like the Thibetians. They have four ways of disposing of a corpse, first, by cremation, second, by the Indian method of placing the body on the branches of a tree and allowing the birds of prey to devour it, third, by casting the body in a river, and fourth, by burial. Many trade with Yongpeh ting, very few come to Tali fu. The men are experts in the use of the cross bow to hunt the musk deer.

The Kutsongtsi, 古宗子, are a branch of the Sitan. They live in the section of country from Wiesi ting to Batang. Many of the present tribe, are the fifth generation of Chinese, of Hocchin cheo, Likiang fu (Yunnan,) and Lic'wan. Some go to

Lhassa, for trade; I have met some who have been into India. They start from Batang in the 6th moon, arrive in the 9th moon, and get home again in the 12th moon and come down to Tali fu for the great fair, in the 3rd, moon. They say it is a hard journey to Lhassa; in some places they have to carry water for a few days. Passports are issued to the Chinese at Batang. Two companies visit Tali fu every year. The first are pilgrims; they worship at the famous mountain, Chi Shan, (Buddhists) one day from Waseh, on the east of the lake, they afterward go to the Wiepao, mountain, (Taoists) near Monghwa ting. They pass through the city for home in the second moon. The second company are traders, and come down for the great fair, in the 3rd moon. They bring drugs, musk, coarse woolen stuff, and a little gold. Both pilgrims and traders are a motley dirty lot, carrying spears, swords and guns with two prongs or double bayonet, camping and cooking utensils with them. They have a novel way of killing bears. The hunter wears a pair of false sleeves. He awaits the bear to clasp him, then the hunter stabs him; the bear releases his hold and runs away with the knife in his side; and before long he dies. The gall bag is used for medicine, and the paws are eaten by military mandarins suffering from spained hands or feet. Some of the bears weigh nearly three hundred pounds. There are three French Priests working among the people, one living in each of the following stations, Tsiku, Ahtentsi, and Batang. After many years of labour they have about two hundred as converts. I have sent a few texts of Scripture in Thibetian among them. A short time ago I gave some Gospels and books to four men to take home to their friends who know Chinese. In the evening they came and thanked me according to the custom of making a friendship. In pairs they begun to sing in a low voice gradually rising as they came forward and retreating bowing all the time with their hands opened upward. After many repetitions they begun to dance a jig making a circuit round the yard. They were highly delighted to see my stiting room. What pleased them most was to hear my accordion. They clapped their hands, began to sing and almost danced. They appear to me to be a nice friendly people. I hope the time is not far distant when Protestant missionaries will be found working among them, and some reisidents preparing to enter Thibet, when the door opens.

The Mo Su, 摩蘇, live near Likiang fu; they are farmers. Many hunt for musk, leopards and other wild animals. If a man should kill his wife, a gathering of her friends is convened, and the

relatives are pacified by an exhortation. At the New Year, they prepare a feast. If an invitation is not responded to it is esteemed a great insult. Many study Chinese and have taken their degrees in the civil or military examinations.

The Li Su 力些, are neighbours of the Mo Su. The men are clever in using the cross bow, and hunt for musk, deer, and other animals. When in the chase and are hungry, they eat the flesh of their prey raw, or honey mixed with a certain kind of earth. A great many Lama priests live among two tribes, and have large lamaseries. These are two sects, the red and yellow priests, distinguished by the colour of their robes.

The Ch'iu Ren 猛人, live in the neighbourhood of Wiesi ting, west of the upper branch of the Lukiang, and on the frontier of the black sons, *i.e.* Assamese. They wear very coarse clothes; many of both sexes bore several holes in their ears, and put in wooden pegs.

I have had to learn the location of most of the above tribes, from business men of several prefectures. I can only hope that they are trustworthy. There are still about forty tribes whose location is to be ascertained. These tribes form a splendid field for the servant of Christ to take up. These people are doubtless more teachable than the Chinese. I cannot give the number of each tribe, but I presume that the Min Kia, Lo Lo, Pai Ih, and Ku Tsong, exceed the other above mentioned tribes. Perhaps a few words of comparative philology may prove interesting, from several hundred words collected in these two provinces.

#### KWEICHEO PROVINCE.

	<i>Heaven.</i>	<i>Earth.</i>	<i>Sun.</i>	<i>Moon.</i>	<i>Stars.</i>	<i>Lighting.</i>
Heh Miao-tsü.	Lai-vai.	Ka-ta.	Lai-thngai.	Lai-sch'la.	Tai-gai.	Li-foh.
Chong Kia-tsü.	Men.	Nam.	Tan-wan.	Wron-len.	Lai-li	Yat-lum-pa.
<i>Yün-nan Province.</i>						
Ming Kia.	Hai-hai.	Ci-peh-mi.	Na-p'i-p'i.	Mi-wa-p'i.	Shie-aw.	Phi-kü-la.
Ru Tsong Tsü.	Nang.	Sah.				
Pai Ih.	Fang-pi.	Nang.				
Li Su.	Mong.	Niu-ih.				
Mo Su.	Mu-shi-yi.	Chi.				
Lu Ren.	Nang.	Mi-ti.				



## ANCIENT EARTH WORKS IN CHINA.

By REV. MARK WILLIAMS.

FROM Kalgan to Yüche are ancient mounds in clusters on the plain, or singly on eminences. These latter would indicate signal towers while the former would suggest tombs. They are about 30ft. high, circular or oval in shape, and no arrangement can be observed in the clusters.

At the base of a signal mound by the Great wall at Kalgan, was found the stone ax which is outlined on the reverse of the sketch. The Chinese give no rational explanation of these mounds. At Yüche, 100 miles south of Kalgan, is a cluster of 40 mounds. 4 miles off are ruins of a city wall as shown in the sketch. Chinese cities have rectangular walls, with towers at short intervals. But this is a circular embankment with no remains of towers. The part of the remaining entrance is unlike the gate of a Chinese city. Records state that this was the seat of a Chinese prince, who lived B.C. 200. In some places, the wall is levelled; in other places it is perfect, making an acute angle at the summit. Cultivation has narrowed the bases of the mounds, but superstition prevents their destruction. To one familiar with the works of the mound builders in the Mississippi valley, the stone ax, the mounds and circular wall suggest the same race.

Height 30ft.

" Circumference at base  
420ft.

oval mounds  
summit 48ft. long

140ft.

100ft.

North

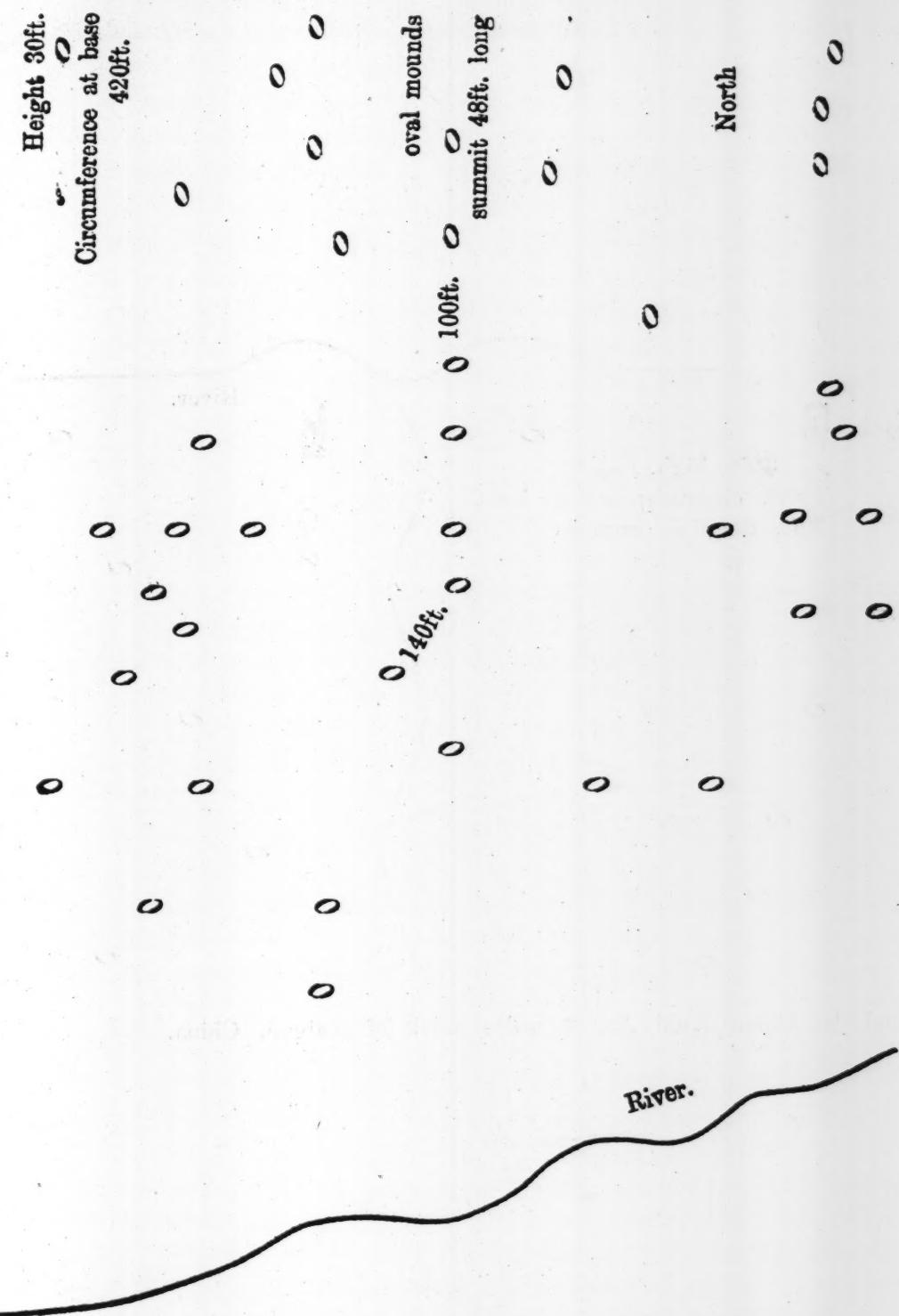
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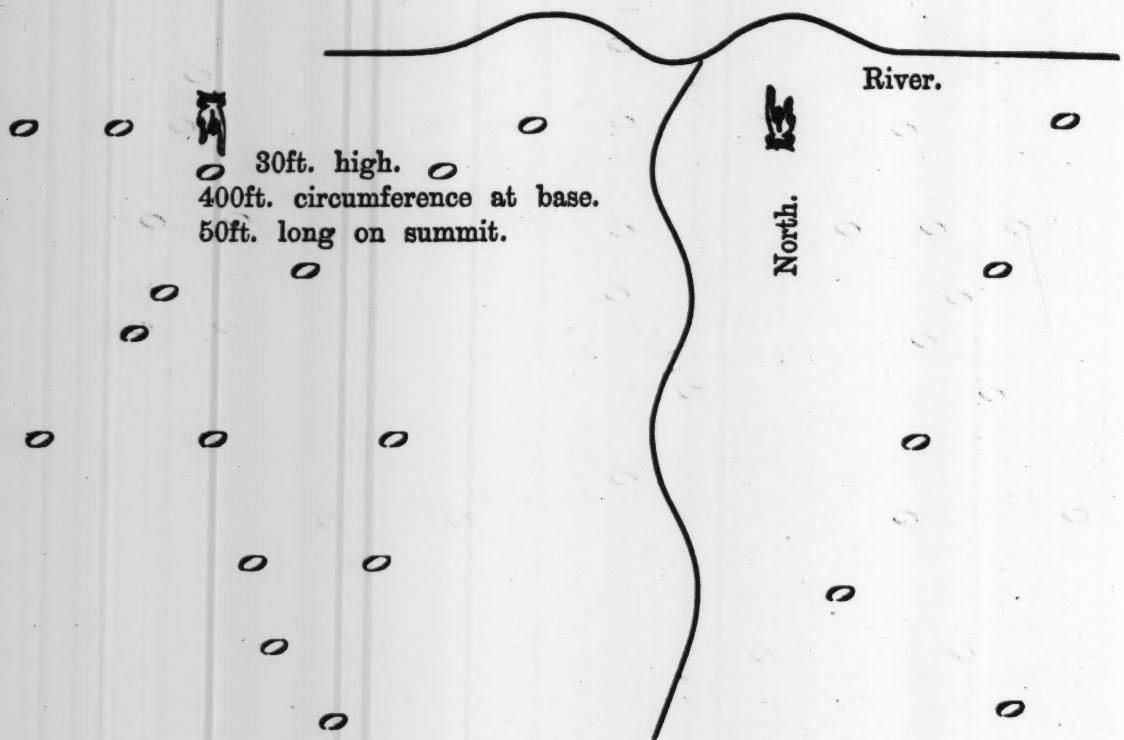
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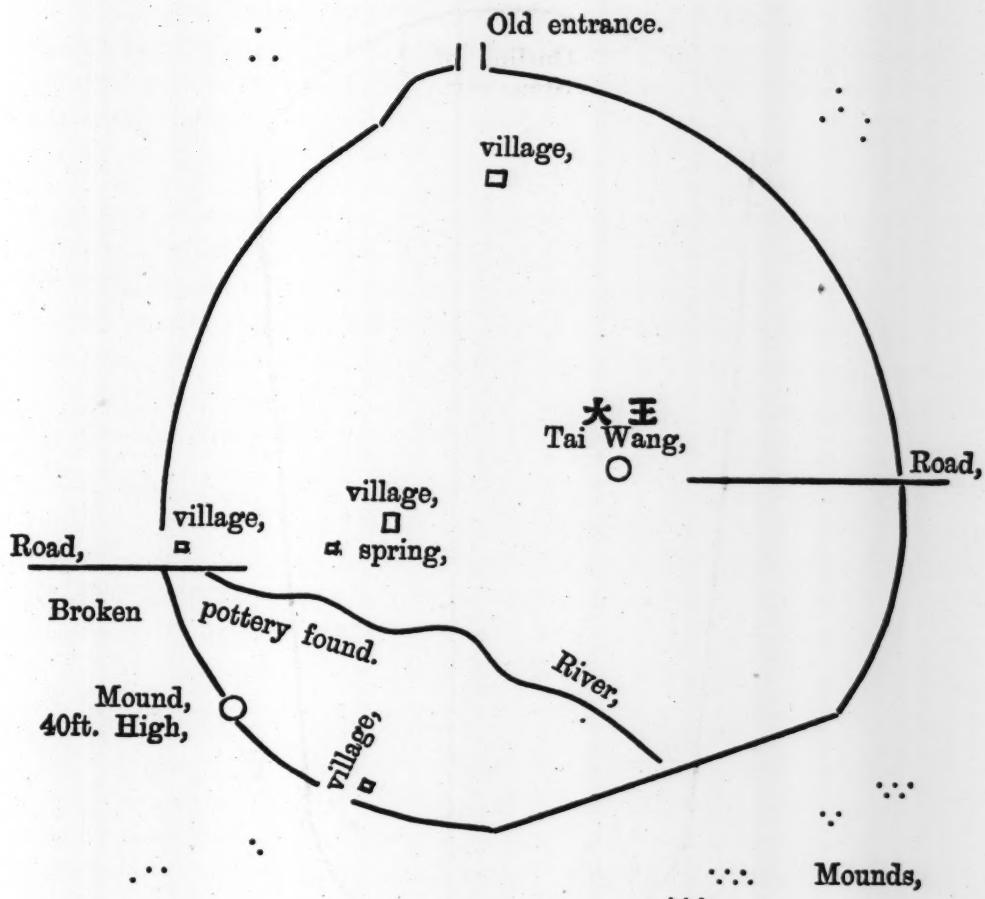
Ancient Mounds 10 miles south of Kalgan, North China;



Mounds at Chieu Huai An, 30 miles south of Kalgan, China.

North.

Sentinel Mounds.



Ancient city of Mound Builders.  
8 miles in circuit. Walls 25ft high.  
7 miles east of Yü Che.—

Outline of  
Stone ax.



## Correspondence.

### *On Romanizing Chinese Names.*

DEAR SIR,

It is not a pity that the good sense which foreign writers possess often leaves them when they undertake to write Chinese names? It seems as though that abominable hyphen which is peppered into or sandwiched between Chinese names on all occasions, when written with Roman letters, insists upon a space for its useless body. A man who would never think of writing in English John-henry-smith, no sooner gets hold of Mr. Wang, which is the Smith of Chinese names, than he writes him out Wang-ping-chi. Whoever thought of writing Man-ches-ter in English? But the gentleman who would be ashamed to so write the name of a foreign city does not hesitate to write Chen-tu-fu. This perpetual use of hyphens and small letters in romanizing Chinese names is much more objectionable when the names of books are given. How does this look in English; A treatise-on-trees-and-plants-of-the-united-states-of-america? Yet how is it better than Nan-fang-tsao-mu-chwang?

Does this need more than the briefest mention to show up its ridiculousness and barbarity? Sz Macheng would turn over in his grave if he knew that western doctors of law and divinity were writing him down as Si-ma-cheng and his country as Ta-tsing-kwoh and his book as Shi-ki and so on to the end. Is it not common sense to say in general, that the hyphen should not be used in romanizing Chinese, except in those instances where it would be naturally used in English and that the names of cities, provinces, rivers, mountains, and so forth are simply so many polysyllables, and should be written continuously; e.g. the city of Nanking is in the province of Kiangsu, and upon the Yangtsz river; the names of individuals should begin with capital letters, e.g. Chang Pei Lin not Chang-pei-lin. Am I wrong? If so please set me right. If I am right *nota bene* and oblige yours truly,

A READER.

*The Church of the Future.*

SIR,

Is your anonymous contributor on "the Church of the Future" a Missionary?

If so, has he not mistaken his calling? And if he is right, have not we all done so, and may we not all go back to "the home lands" with a quiet conscience, but with some shame, no doubt, at the blunder we have made in thinking that the Chinese stood in need of our lugubrations? Are they not, many of them, quite independent of missionary teaching standing among that great multitude that no man can number . . . . before God's throne praising him day and night? (page 294) As such they are of course "washed in the blood of the lamb" and that without any of the humiliating process of listening to a foreign teacher, submitting to alien rites, being cast out as renegades by their countrymen, and all that goes to make up the lot of converts, upon which Mr. Richard enlarges on another page.

Surely we can have no obligation to remain and molest further, with our importunities, a great and intelligent race like the Chinese; and also no excuse doing so.

Our author, it is true, respects, if he does not believe in, the New Testament, and he will say, perhaps, that the Master has left a commission to His followers to make disciples of all nations. The evidence for that, *upon his principles*, is of course open to question.

Some of his happy family in the "home lands" have, as is known, "whittled off" by the critical process one record of the commission,—that in St. Mark xvi,—and it would seem to be high time that the knife should be applied in like manner to St. Matthew, St. Luke, and St. John. I mean on our author's principles.

For what is his touch stone? It appears to be that summary of the Law which he represents our Lord to have accepted as His epitome of the Gospel, and as the *ne plus ultra* of dogma. That sublime summary is to be, we are told, the only and sufficient creed of the Church of the future, to the exclusion of all further definition or dogmatism whatever. How then can we accept as our Master's genuine expression of His purposes for all time a passage so steeped in dogma as St. Mat. xxviii. 19, 20? Surely it must be an excrescence due to the ecclesiasticism and pedantry of a corrupter age! So sure as our writer is of the constituents of the "Great Multitude," he has no doubt satisfactorily settled, independently of manuscripts, a trifle of that kind.

One feels however that his accepted *residuum* of the New Testament,—the Old Testament, I presume, has been dropped off long ago—must form a very thin pocket volume indeed.

Seriously, however,—if indeed the paper was not meant to be a caricature—might one humbly suggest to the unknown author that it is worth his while to search the Scriptures—the four Gospels, or the three if he prefers the limit—to see if they are really so colourless as he assumes; if there is no doctrine of sin, of righteousness, and of judgment, remaining indestructible and elementary, after a liberal criticism has done its worst, by fair analysis, in rejecting all that fathers, or schoolmen, or Calvin, or Erasmus, or the Anabaptists have foisted into the sacred text. There are some very formidable anathemas in the New Testament, you know, quite untouched by textual criticism, and one of them is against those who either add to or subtract from the divine record.

As I am not convinced by our author of the sufficiency of natural light to lead travellers to the plan of final triumph, I subscribe myself your obedient servant.

STILL A MISSIONARY.

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DEAR MR. EDITOR,

Some of your readers have been surprised and some have been pained at the article in the last *Recorder* on “The Bond of Union and some Characteristics of the Church of the Future.” No one can object to the spread of *Christian* charity. No one can be sorry to see the Church whether of the Present or the Future permeated with the Love of God and of men. Let Love have free course in the Church always, but if it results in such loose thinking and writing as characterizes some portions of the article referred to there is reason to fear that the Church of the Future will savor more strongly of what we may call free love rather than Christian love. Of course you, Mr. Editor, are no more responsible for the theological views of your contributors than you are for their philological or scientific or dietetic opinions. But it is to be hoped that the views found on page 296 are not very common.

Yours truly,

PURITAN.

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DEAR SIR,

That Article on the "Church of the Future" has *some* good thoughts in it, although perhaps a little crude. Denominationalism has had a good run in home lands and done good. But the spirit of Christ will do more good. Why should not the Christian Missionary always have in mind that divine prayer "that they all may be one." Some of us dread the effects of a denominational spirit among the Chinese Churches. The people are clannish enough now. They understand guilds and combinations of various sorts. Would it not be a grand thing if the Church of China instead of being a branch of this or that European or American Church, should be solely the Church of Christ in China, satisfied to bear the name and do the work of the Divine Founder of our Faith. It sounds a little harsh to hear of the Church of England and the American Methodist Church and the Canadian Church and all the other churches here in China. How would our hearts rejoice to see all these things laid aside and find nothing preached or known among the Churches except Jesus Christ and Him crucified. God hasten the day.

Yours ever,

A MISSIONARY.

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DEAR MR. EDITOR,

Is the *Recorder* adrift or is it getting loose? At any rate there is some loose theology in the anonymous article on the "Church of the Future." Probably some young man in the Missionary Force, or perhaps some lay Missionary who does not fully understand the tendency and effect of loose statements has been trying his hand. Hold the *Recorder* fast on to the good old Bible doctrines of salvation through Jesus Christ, and "neither is their salvation in any other" please, and you will not lack support.

Your truly,  
FAITH.

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## Missionary News.

### Births, and Deaths.

#### BIRTHS.

At Taiyuen fu, on April 30th, the wife of Rev. T. RICHARDS, English Baptist Mission, of a daughter.

On August 21st, wife of Rev. W. H. RHYS, London Mission, Peking, of a daughter.

On August 24th, wife of Rev. W. S. AMENT, A.B.C.F.M. Mission, Peking, of a daughter.

On August 27th, wife of Rev. J. GILMOUR, London Mission, Peking, of a son.

At Shanghai, August 30th, the wife of Rev. W. A. WILLS, of the American Bible Society's Agency, of a daughter.

At Kinghwa fu, Chekiang Province, on September 6th, the wife of Mr. H.A. RANDLE, of a son, Arnold Boyd.

At Hangchow, September 17th, the wife of Rev. J. W. DAVIS, American Presbyterian Mission, South, of a daughter, Alice Parker.

At Chefoo, September 17th, the wife of Rev. W. S. SAYRES, of the American Protestant Episcopal Mission, Shanghai, of a son.

At Newchwang, September 18th, the wife of Rev. W. W. SHAW, of the Irish Presbyterian Mission, of a daughter.

At Ningpo, September 19th, the wife of Rev. A. B. FULLER, of the C.M.S. Shaohing, of a daughter.

At Wuhu, on October 12th, the wife of Mr. R. BURNET, of the National Bible Society of Scotland, of a son.

At Hangchow, October 23rd, the wife of Rev. F. V. MILLS, American Presbyterian Mission, North, of a son.

#### DEATHS.

DIED at Sea, May 7th, on the S.S. *Stentor*, while *en route* for London, J. HUNTER, L.R.C.P. Edinburgh of the Irish Presbyterian Mission, Newchwang.

At Shanghai, October 14th, Oliver Manley, only child of Rev. and Mrs. O. H. CHAPIN, of the American Presbyterian Mission, Nanking.

At Tungchow fu, October 19th, Mrs. PRUITT, of the American Baptist Mission, South.

ARRIVALS.—At Shanghai, October 6th, Rev. D.H. Clapp and wife, D.E., Osborne, M.D., and wife and child to join the A.B.C.F.M., in Shansi; Miss J. Evans of the A.B.C.F.M. Tungchow on her return; Miss G. Howe of the American Methodist Mission, Chungking, on her return. October 13th, Rev. and Mrs. J. A. Smith and two children Dr. and Mrs. Beebee, Dr. and Mrs. Denny, all to join the American Methodist Mission, North.

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DEPARTURES.—From Shanghai June 28th, Rev. and Mrs. J. T. Kitts, of the English Baptist Mission, Chingchow fu, for London.

From Hongkong, July 24th, Rev. and Mrs. C. Piton, Basel Mission, for Europe.

From Bangkok September 18th, Rev. W. Dean, D.D., American Baptist Mission, for U.S.A. via Europe. Home address, Baptist Mission Rooms, Tremont Temple, Boston.

From Shanghai, September 21st, B. C. Atterbury, Esq. M.D., of the American Presbyterian Mission, Peking, for U.S.A. via Europe.

From Shanghai, October 4th, Mrs. W. S. Holt and 4 children, Mrs. M. H. Shaw and one child, and Mrs. J. H. Judson of the American Presbyterian Mission at Shanghai, Tāngchow fu, and Hangchow respectively, for U.S.A.

On October 23rd, Rev. and Mrs. C. F. Reid and child of the American M. E. Mission, South, Soochow, for U.S.A.

On October 31st, Rev. and Mrs. F. M. Price and two children of the A.B.C.F.M. Mission, Taiku, Shansi, for U.S.A.

SHANGHAI.—We are pleased to call the attention of our Missionary readers to the Missionary Home and Agency about to be opened here by Mr. J. Dalziel, late of the China Inland Mission. There is a great need for such an Agency at this port. Heretofore Missionaries in the interior and at the outports have been obliged to entrust their errands and seek their entertainment from resident Missionaries, and while help has been freely rendered, it must have been no small burden at times. Now however,

Mr. and Mrs. Dalziel will place their services at the command of all Missionaries and giving their whole time to such business as may be entrusted to them, will be enabled to render valuable assistance. On and after November 1st, Mr. Dalziel will gladly attend to any business. We learn from his circular that a commission of 5% will be charged upon all monetary transactions. Boxes will be landed and transhipped or exported for 50 cents each. Any Society wishing to do so can make an arrangement for having its business done by the year. The Home will not be ready until January 1st, 1885, after which time Mrs. Dalziel will be glad to entertain Missionaries at the reasonable rate of \$1.00 *per diem* for adults, with special terms for children.

IT is proposed to issue in November-December *Recorder* a revised list of Missionaries to the Chinese since 1799, also a revised list of Missionaries now in China. To make these lists as complete as possible the Publishers of the *Recorder* respectfully solicit additions to or corrections of the lists already Published. Such corrections will be in time if sent to W. S. Holt, Shanghai, on or before December 20th.

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ERRATA IN SEPTEMBER-OCTOBER  
NUMBER OF RECORDER.

<i>Page</i>	<i>Line</i> <i>from</i> <i>top</i>	<i>Line</i> <i>from</i> <i>bottom</i>	<i>For</i>	<i>Read.</i>
339	...	6	Shi Khea Hi,	Shi cheu ki.
340	...	6	passing	Passing.
...	...	5	bother	bathes.
341	20	...	above	Above.
340	10	...	Shan	Shau.